



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-HARVARD



AH 4YTK S



770

Lape

77c

Liape



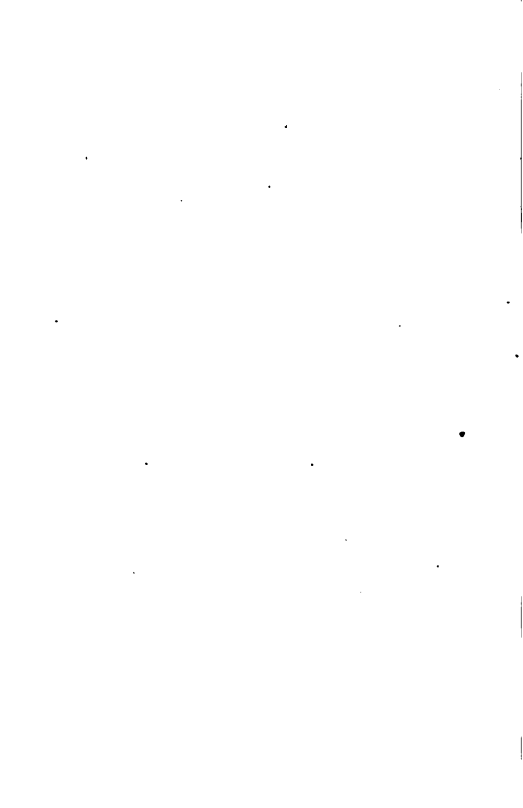








## **THE MOURNER COMFORTED.**



THE  
**Mourner Comforted;**

OR,

**EXTRACTS CONSOLATORY ON THE  
LOSS OF FRIENDS;**

Comfort ye, comfort ye my people, saith your God.  
ISAIAH xl. 1.

BY  
REV. THOMAS LAPE, M. A.

NEW-YORK:  
PUBLISHED BY M. W. DODD,  
BRICK CHURCH CHAPEL.  
1849.

NOV 24 1855

(1564)

---

Entered, according to Act of Congress, in the year 1849,

By M. W. DODD,

In the Clerk's Office of the District Court for the Southern District of New-York.

---

JOHN F. TROW, PRINTER,  
49 Ann-st., N. Y.

---

# CONTENTS.

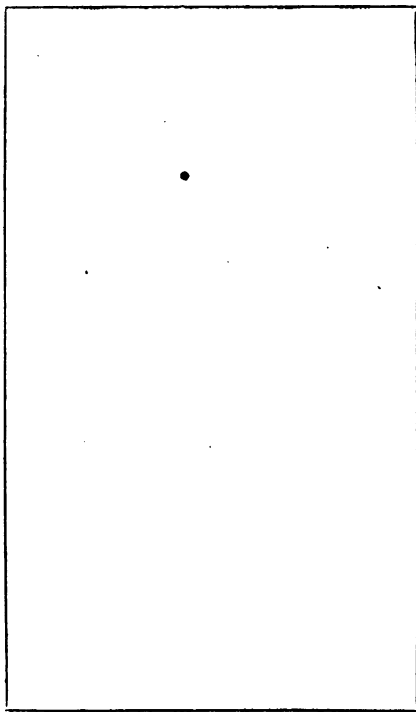
---

|                                                                                                                                                   | PAGE |
|---------------------------------------------------------------------------------------------------------------------------------------------------|------|
| A Funeral Oration. By P. DODDRIDGE, D.D. .                                                                                                        | 9    |
| Consolations for the Afflicted under the Loss of<br>Friends. By WILLIAM DODD, D.D. . . .                                                          | 21   |
| Reflections under the General Afflictions of Hu-<br>man Life, and Instructions to be derived from<br>the Death of Friends. By SAMUEL CARR, D.D. . | 30   |
| Friends Departed by Death. By MONTGOMERY. .                                                                                                       | 53   |
| Two Extracts from Baxter's Saints' Everlasting<br>Rest. Abridged by BENJAMIN FAWCETT,<br>M.A. . . . .                                             | 54   |
| On the Death of a Child at Daybreak. By the late<br>Rev. R. CECIL. . . . .                                                                        | 62   |
| The Christian Remembrancer. By the late AM-<br>BROSE SERLE, Esq. . . . .                                                                          | 64   |

|                                                                                                                                                               | PAGE |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| Mother, What is Death? By CAROLINE GILMAN.                                                                                                                    | 73   |
| Consolations for Bereaved and Mourning Parents,<br>in a Letter addressed to a Mother on the Death<br>of her little Daughter. <i>Christian Intelligencer</i> . | 75   |
| I want to be an Angel. <i>Mother's Magazine</i> .                                                                                                             | 78   |
| A Mother's Grief. DALE. . . . .                                                                                                                               | 82   |
| State of Infants in Heaven. <i>Lond. Evang. Mag.</i>                                                                                                          | 84   |
| Epitaph on a Child. By R. HUIE. . . . .                                                                                                                       | 89   |
| The Infant in Heaven. By THOMAS CHALMERS,<br>D.D. . . . .                                                                                                     | 90   |
| To a Departed Child. . . . .                                                                                                                                  | 94   |
| Pathetic Letter on the Death of an only Child. . . . .                                                                                                        | 95   |
| The Disembodied Spirit. . . . .                                                                                                                               | 100  |
| The Sailor's Dying Mother. . . . .                                                                                                                            | 102  |
| Happy Deaths. . . . .                                                                                                                                         | 104  |
| The Spirit's Song of Consolation. . . . .                                                                                                                     | 107  |
| On the State of the Saints above, contrasted with<br>their former Condition below. By the late Rev.<br>JOHN VENN, M.A. . . . .                                | 109  |
| A Remembrance. . . . .                                                                                                                                        | 130  |
| Believers shall recognize each other in Heaven.<br>By Rev. GEORGE BEECHER. . . . .                                                                            | 132  |

---

|                                                                                                                                                      | PAGE |
|------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| The Saint in Heaven. . . . .                                                                                                                         | 139  |
| Knowledge of the Heavenly Inhabitants of each<br>other. By JOHN EDWARDS, D.D. . . . .                                                                | 140  |
| The Heavenly Rest. By TAPPAN. . . . .                                                                                                                | 149  |
| Reasons for expecting that Virtuous Men shall meet<br>after Death in Heaven, and their State of Hap-<br>piness there. By RICHARD PRICE, D.D. . . . . | 151  |
| "Blessed are the Dead that die in the Lord." . . . .                                                                                                 | 170  |



## INTRODUCTION.

*SHALL we meet again, and renew in heaven our social intercourse commenced on earth?* is a subject of deep interest to the Christian. His only recourse in this, as well as in every other religious topic, is to the Bible. The Bible is the magna charta of all his hopes and fond expectations; it affords to him the only solace in affliction; it alone can banish despondency from his mind; it alone can disarm death of its sting; it alone can light up the darkness of the tomb, and bring heaven by faith to his enraptured view.

But on the subject, whether Christian friends shall actually meet again beyond the tomb, the Bible maintains a dignified reserve.

True, it reveals eternal life, and expostulates much on the realities and glories of the unseen world; but on this interesting subject, it only gives us some glimmering rays of light to guide us in our inquiries, fearing, apparently, that a full revelation of its happiness would overpower the mind, and check us in the regular discharge of those duties incumbent upon us in this mortal life.

But although we have no full and distinct revelation of this subject in the Bible, yet it is not contrary to the will of the Lord *that we should cherish the pleasing hope of meeting our pious and departed friends in social intercourse in the eternal world.* On this interesting subject, an elegant writer says: "It blends itself with our purest pleasures here, and with our loftiest anticipations of bliss in the life to come. It mingles heaven

with earth; and while it imparts peculiar endearment and sanctity to all social relations, founded in love to the Saviour, it adapts itself to that very powerful principle of our nature which borrows aid from the impressions of sense. It multiplies and quickens our religious associations, and establishes an important link between time and eternity, in addition to every other thought proper to unite them. The realities of that bright and happy region into which the righteous are in due time to be gathered, are objects of faith, and as such they must continue to be, until they are hereafter placed in full and sensible manifestation before the eye of the believer.\*

The following pages are the productions of eminent men—men, who have prayerfully examined this interesting subject—men, who

\* Rev. C. A. Muston, M. A.

were acquainted with the afflictions sanctified by divine grace, have thus expressed their views and experience in the exercise of deep piety. They, in consequence of which, were well qualified to give consolation to those who are afflicted and disconsolate on the loss of friends. Go forth, little Volume, in the name of the Great Comforter of souls; comfort all that mourn in Zion, give them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness.

T. L.

THE  
MOURNER COMFORTED.

---

A FUNERAL ORATION,

BY P. DODDRIDGE, D.D.

As we advance from one stage to another in the journey of life, we grow still more familiarly acquainted with its various afflictions. And this is the constitution of a wise and gracious God, who is thus training us up for that world, where we shall be above the need of sorrow, and so for ever above the reach of it. In the meantime, our heavenly Father doth not leave us comfortless; and blessed be his name, his *consolations are not small*. On the contrary they are most important, as well as various, and so accommodated both to the weight and to the variety of our distresses.

We are now an assembly of mourners, gathered together round the grave of a very worthy and excellent person. Some of us have lost one of the most affectionate of parents; others a wise, watchful, and diligent pastor; and all that knew him to any degree of intimacy, so faithful and so tender a friend, that we must be strangely happy, if we find a great many like him, in this imperfect and impoverished world. But there are comforts in the word of God, suited exactly to such a case as this, and expressly designed to teach us, that we should not *sorrow as those who have no hope*, for the removal of such, as, like him, *sleep in Jesus*. God would have us cheered in such a touching circumstance; and that the comfort may be administered in the most proper and effectual manner, he puts words into our mouth upon such an occasion, that we may not be at a loss, even when our own are swallowed up: many words, which have been through succeeding ages, ever since they were written, the joy of

dying and surviving Christians, in whatever circumstances they might die or survive. And these consolations are, indeed, like some kinds of rich perfume, which retain their fragrancy from one age to another; but with this glorious difference, that whereas those cordial productions of nature gradually lose their sweetness, though by slow degrees, these consolations rather grow more and more powerful, as the great objects of that hope which they administer, come nearer and nearer to us.

Attend to them, therefore, with faith, and you must, surely, if you are indeed Christians, attend with pleasure. Let the most pained heart, though contracted with the most distinguished share of sorrow on this mournful occasion, open itself to these comforts; and let the dejected, weeping, overflowing eye, be raised to meet so glorious a prospect. For, I say, and testify to you, by the word of the Lord, as spoken to us by that illustrious Apostle St. Paul, that the pious dead are not

perished ; but that, *if we believe that Jesus died and rose again*, we have all imaginable reason to depend upon it, that such as *sleep in Jesus*, God will bring with him. For the Lord Jesus Christ himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first. Then we also, i. e. those of us Christians, who, in our different generations, are all one body, who remain alive, shall be caught up together with them, to meet the Lord in the air ; and so shall we ever be with the Lord. Wherefore, comfort ye one another with these words.

Lift up your heads, O ye mourning Christians ! to survey more distinctly this delightful prospect. Lift them up with joy ; for your redemption, and that of your now lamented friends, most assuredly draweth nigh.

The grave is continually multiplying its triumphs ; and with how many of its affecting trophies are we here surrounded ! We

die by the righteous sentence of God against sin, against the first sin of the common founder of our race? *But as by man came death, by man came also the resurrection of the dead; and as we are bearing the image of the earthly Adam, and shall, ere long, like him, return to the dust, we shall also bear the image of the heavenly.*

It does not, surely, *seem an incredible thing* to any of us, *that God should raise the dead.* And if it seem not incredible, it cannot possibly be thought inconsiderable; especially when we reflect on the glorious manner in which the resurrection of the just is to be accomplished. Our Lord Jesus Christ will see to it, that it be done; yea, he will himself be present at it: it shall be done by his express care, command, and power. *The Lord himself will descend from heaven,* on this account, while all his celestial attendants shall shout forth their joys on the illustrious occasion. And the first thing which he does upon that descent, even before he takes any

visible or distinct notice of the saints then alive, will be, to call out of their graves, those that sleep in him : as if he were impatient of that bondage in which their bodies had been detained, and at declared enmity against that destroyer. *O death, says he, with a majestic indignation, I will be thy plague ! Repentance shall be hid from mine eyes.* I will not leave thee one of my servants to triumph over : however obscure in life, how long soever forgotten in the dust, I will redeem all my Israel, and *not a hoof shall be left behind.* And, O ! let us consider in what forms they shall appear : *He will change these vile bodies, that they may be fashioned like unto his own glorious body, according to that mighty power, whereby he is able to subdue all things unto himself.* Then shall be brought to pass the saying that is written, *Death is swallowed up in victory :* not the least trace of it remaining in all the redeemed world : nothing by which it could be known,

that any one of all the redeemed, the thousands and ten thousands of God's Israel, had ever been for one moment under its power. Glorious display of the royalty and magnificence of God's love to his "people ! that though it be not in itself absolutely necessary to their happiness ; yet the meaner part of their nature shall be rescued from the abasements of the grave, and not only recovered, but beautified, invigorated, and adorned.

Nor is this to be merely the triumph of one public and solemn day. It is added, as the crown of all, *so shall we ever be with the Lord !* And let it be remembered, that it is said, not of the Apostles alone, or of those, who, like our reverend father, whose remains we now attend, have borne sacred offices in the church, and honored God in them by distinguished services ; but it is said of every true believer, and was intended to include us, on whom the ends of the world are come, who are, so far as our character answers our Christian profession, as dear to

Christ, as if we had lived seventeen hundred years ago, and ministered to him, or to his Apostles. And how much is implied in this? We shall be with Christ! Glorious hope, worth dying for! Who that indeed loves him, does not say in his heart, even now, with all these solemn ensigns of death before his eyes, *I desire to depart and to be with Christ: And let the worms destroy this body*, and let the tomb press it down; may but my enlarged spirit soar up to him, though corporeal delights and creature converse were to be known no more! But you will remember, we are to be with the Lord in our complete persons, and in one complete society too: and what is the crown of all, and affords, in a few words, if I may so speak a kind of infinite delight, *we shall be for ever with him*. Nothing shall ever separate us from him; nothing embitter, nothing interrupt, so much as for a moment, the pleasure of our endeared converse with him. And now I will appeal to you, my dear friends, who are most pain-

fully wounded by this sad stroke ; and to whom all the tender names of father, and pastor, and friend, are grown sounds of sorrowful memorial in proportion to the degree in which they were once delightful ; yet I will appeal even to you, if these are not good and *comfortable words*, fit for an Apostle to write, and for God himself to dictate to his mourning children. It appears, from what I have been saying, that it is well with our dear departed friends who sleep in Jesus : they are *sealed up among God's treasures : they enter into peace, they rest in their beds ;* and they shall rise from them in the morning of the resurrection, not like Lazarus, with his grave-clothes about him ; but dressed in the robes of glory and immortality. And, if this were all that could be said with relation to them, were it not to sound reason, and a lively faith, much, were it not abundantly enough to vindicate the kindness of God's dispensations towards them, though they might seem for a short moment, while they

lie in the dust, as under his rebukes? Were it not enough to awaken our congratulations, rather than our condolences? Yet, to increase the pleasure with which we look after these beloved objects, now removed from our sight, we are farther told, and it is by no means to be forgotten, that even now, while *absent from the body*, they are, in an important sense and degree, *present with the Lord*; and so present, that their most intimate converse with him on earth, was, in comparison with this, but absence from him. It is then well with them indeed; and it shall be well with us too, if we are Christians; so soon, so certainly, so entirely well, that I wonder at the weakness of our minds, that they should be so much depressed with this short separation: for these very Scriptures assure us, we shall meet with them again; for they and we being with the Lord, we must be with each other. What a delightful thought is this! when we run over the long catalogue of excellent friends, which

we rashly say we have lost, to think, each of us, I shall be *gathered to my people*; to those whom my heart still owns under that character, with an affection, which death could not cancel, nor these years of absence erase. Nature takes a fond kind of pleasure in the secret thought, that, with regard to some of them, our coffins shall, in a little time, stand by theirs, and our dust must be mingled in the same grave. Poor trifling comfort! as if dust could tell where it was, and with what it was mingled. But the Gospel assures us, that if we be *followers of them who through faith and patience do now inherit the promises*, our spirits shall, ere long, join with theirs, in the services and pleasures of the heavenly world. And how far will this be beyond all that pleasure, with which on earth we have taken sweet counsel together, and gone to the house of God in company! And it also assures us, that, at last, we who have taken our parts in the sad procession of mourners, that conveyed them to this house

of darkness and silence, if we indeed believe in Him who is the resurrection and the life, shall also have our place in that bright procession, in which Christ shall lead them on to the gates of glory, in that day, when he will say, in a yet more important sense than he did in the day of his agony, and with his expiring breath, "It is finished—the purposes of my dying love are completely accomplished, and my people are what I always intended they should at last be, and always rejoiced in the views of making them."

Only let us all suffer the word of exhortation, and make it our care, that, seeing we look for such things, we receive *Christ Jesus* the Lord, and walk in him. It is a terrible, but most certain truth, that there are many, who wear the name of Christ now, whom he will at last disown, and *will say to them*, Depart from me, I know you not whence you are. It is most certain, we must be united to Christ by faith, now, and conformed to

him in true holiness, or we shall have no *part or lot in this matter*. Let us, therefore, *gird up the loins of our mind*, let us renew our resolution and our watchfulness, and so *hope to the end for the grace that shall be brought unto us at the revelation of our Lord Jesus Christ*, when he shall administer to all his faithful servants an abundant entrance into his heavenly kingdom. *Amen.*

---

### CONSOLATIONS FOR THE AFFLICTED UNDER THE LOSS OF FRIENDS.

BY WILLIAM DODD, D.D.

“To those bright courts when hope ascends,  
She calms the swelling woe;  
In hope we meet our happy friends,  
And tears forget to flow.”

\* \* \* \* \*

FROM these considerations respecting God, we proceed to such as regard our departed friends themselves. God, who gave them to

us, hath been pleased to re-demand his own gift, and to take them away from us! why should we not say, *Blessed be the name of the Lord!* blessed be his name for vouchsafing them to us so long. He had a property in them before we had any; they were his before they were ours; now they are his eternally. And oh! say, would you have your beloved friends immortal here, only to please you? would you have them live, though weary of life, and stay below, though longing to be gone? would you have them in misery, though fit for happiness? would you have them kept amid the troubles of life, the pains and sickness, the infirmities of age; or, at the very best, in the vain insipid repetition of the same round of things, only to prevent a vacancy in your amusements and delights? *Is this thy kindness to thy friend?* Oh, surely, thou lovest thyself more than thy friend, or thou wouldst rejoice that he is delivered from all the evils of mortality!

Besides, we know the irreversible condi-

tion of humanity. A parting time must come ; why then not this ? If the time of parting with our friends were left to our choice, it would greatly increase our confusion ! We know that we enjoy our friends only upon a very frail and uncertain tenure ; why then should we not endeavor to reconcile ourselves to that necessary separation, which, indeed, is not the total loss, is not the utter extinction of our friends. Blessed be God, Christ hath brought life and immortality to light ; and we are assured, that our dear friends do not cease from existing, they only exist in a different state and manner ; a different and a far more happy ;—for, though absent from us, they are present with the Lord ; entered into joy unspeakable and full of glory ! why then any immoderate grief ? it can neither be profitable to us nor to them ; it may do us much hurt, it can do them no good ; it may weaken our bodies and prejudice our health ; it may sadden our spirits, deprive us of the comforts, and indispose us for the duties of life ! and what advantage

can there be derived from so costly a sacrifice to their memory? do they need, can they be pleased with our tears, who have for ever taken leave of weeping themselves, and have such infinite cause for joy? Could your cries call back the departed spirit, and awaken the clay-cold body into life,—could you water the plant with tears till it revived, there might be some excuse for the abundance of your sorrow; but there are no *Elijahs* now, who may stretch themselves upon the breathless corpse and bring back its departed soul. *Wherefore should we weep? can we bring them back again?—we shall go to them, but they shall not return to us.*

And can it be, would you have them return? do you lament their felicity? are you grieved for their happiness? would you wish to bring them back again? would you wish to have your dear child, your affectionate parent, your faithful consort, your valuable relation, now safely landed in the haven of eternal rest, would you wish to have them

again placed on the uncertain shore of this life, and subjected to all its temptations and difficulties? would you have them walk over the precipice once more, fight the dangerous battle over again, again run the arduous race, be tempted, sin, and suffer again? would you have them indeed return for your gratification, from that holy place to this place of sin, from joy to trouble, from rest and peace to new vexations? Their sentiments are different, their affections raised and ennobled, and as well as they loved us, they would not come back to us for all the universe; and yet, as well as we loved them, we cannot, for our unreasonable grief, wish them joy of their new elevation and dignity!—Oh! let us struggle against these unworthy apprehensions, and congratulate ourselves, that we have already friends dear as our own souls, friends for whom we could well have been content to die, that we have such already in the kingdom of God, and waiting to welcome us to that blessed and better country!

There is the joy, there is the grand source of consolation under the loss of friends,—we shall meet again ! They are delivered from their trial, while we are left behind a few weary years longer ; and behold, the time of our departure also cometh, when we shall follow our friends, and be for ever with them and with the Lord ! For ever ! comfortable truth, never more to hang over the dying bed, to catch the last mournful farewell, to hear the sad, agonizing, heart-rending groan ! We shall meet, meet with an inexpressible reciprocation of endearing love and multiplied joy, to find ourselves all thus together, after our parting sorrows,—together, not in the world of trial, trouble, and sin, but in a place where all things and persons that are any-wise offensive shall be totally removed ! No falseness or rancor, no partiality or mistake, no prejudice or infirmity, no malice or envy, no passion or pride shall ever discompose us there, nor aught be found to molest or hinder the heavenly pleasure circulating through

every happy heart, and dwelling upon every joyful face and thankful tongue !

Let us elevate our souls to that blissful meeting, let us reflect upon its unspeakable comforts, and we shall silence all our complaints, and have only one anxious concern; how to improve our own souls and to secure the Redeemer's favor, that we may not fail to meet,—to meet, and to enjoy for ever, those whose loss we so sensibly feel, and so tenderly regret. And let us observe, that this is a most awakening motive to the cultivation of sincere and undissembled friendship, to activity in all its kind and endearing offices, to the valuing our beloved and Christian friends; namely, to look beyond the narrow limits of this world, and the short satisfactions of the present transitory scene, to that future, that glorious meeting, the exquisite raptures of which the good heart may faintly conceive, but can never fully express. If we have any love for our friends, any tender desire to meet them again, this is one of

the strongest arguments possible to incite us to a diligence in all the duties of our holy religion ; for what anguish can be conceived so great as to meet those friends again, only to be condemned by the Judge which hath blessed them, and to be hurried, for ever hurried from them into misery eternal !—Surely, if we consider this, we shall be anxious to serve and honor our God, and so will the joy of our future meeting be certain and inexpressibly great.

Look not, then, oh afflicted mourner, to the breathless body and the devouring grave ; hang not over the melancholy contemplation, nor esteem thy valued friend as for ever lost to thee ; a day is coming, thrice happy, glorious day,—oh speed it, God of infinite love and goodness ; make us fit, and hasten that joyful day !—a day is coming when thou shalt be set free from all the anguish of distressful sorrow ; when thy eyes, to weep no more, shall be closed on this world, and thy soul shall ascend to the paradise of God ! There

shall the enraptured parents receive again their much-loved child ; there shall the child, with transport, meet again those parents in joy, over whose graves, with filial duty, he dropped the affectionate tears ; there shall the disconsolate widow cease her complaints ; and her orphans, orphans no more, shall tell the sad tale of their distress to the husband, the father ; distress even pleasing to recollect, now that happiness is its result, and heaven its end !—There shall the soft sympathies of endearing friendship be renewed ; the affectionate sisters shall congratulate each other, and faithful friends again shall mingle converse, interests, amities, and walk high in bliss with God himself ; while all shall join in one triumphant acknowledgment of his wise and fatherly goodness, who from afflictions deduceth good, who bringeth men to glory, through much tribulation, and purifieth them for his kingdom in the blood of the suffering Lamb !

**REFLECTIONS UNDER THE GENERAL AFFLICTIONS OF HUMAN LIFE, AND INSTRUCTIONS TO BE DERIVED FROM THE DEATH OF FRIENDS.**

**BY SAMUEL GARR, D.D.**

Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, whilst it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me —2 SAM. xii. 22, 23.

**THERE** are many particulars in the history of David, which will suggest useful matter of reflection to all sorts of men: to the greatest saint, as well as to the greatest sinner. The former may learn, from the fall of a man of such eminent virtues, to be humble and modest, diffident of their own strength and integrity, and always upon their guard. The latter may be encouraged, from the forgiveness he met with, after having been guilty of

the worst of crimes, humbly to hope for mercy themselves, provided they do but imitate him in the sincerity of their repentance. And all men whatsoever have in him a most glorious pattern of true piety and devotion, and of a most fervent zeal for the honor of the Almighty; which were the qualities that entitled him to the distinguished character of the *man after God's own heart*.

Of his piety we have a remarkable instance in my text and the preceding verses; from which it appears at the same time, that this virtue was in him perfectly solid and genuine, guided by the best principles of truth and reason. The history, in brief, is this: the prophet Nathan had been sent by God to denounce his anger against David for the adultery and murder of which he had been guilty, in the case of Uriah the Hittite. And though, upon his repentance, God was pleased to spare the life of the offender himself, yet he declares that the child, which David had by Bathsheba, after she became his wife, should

surely die. Accordingly we read, that the Lord struck the child, and it was very sick. Upon which David, who was always a most fond and tender parent, besought God for the child, and fasted, and lay all night upon the earth ; humbly hoping that God would hear his prayers, and revoke the sentence which he had passed. But it came to pass on the seventh day, that the child died. And the servants of David, judging of him from their own notions, and what they had observed of the conduct of others in like cases, feared to tell him that the child was dead : for they said, *Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice ; how will he then vex himself, if we tell him that the child is dead ! But when David saw that his servants whispered, he perceived that the child was dead : therefore he said unto his servants, is the child dead ? And they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his*

*apparel, and came into the house of the Lord and worshipped: that is, in other words, laid aside the tokens of his grief, and attended, as usual, the public worship of God. Upon which his servants, struck with a behavior so contrary to their expectations, expostulate with him in the words of the text: What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.*

From David's behavior on this occasion, I shall make it the business of the present discourse to draw some reflections, which will be of use to ourselves, either under those general afflictions of human life, to which we are all in turns exposed, or, more particularly, under the same, or a like calamity with David's, to which we all of us shall probably be one day called; and for which therefore we all of us ought to be fortified and prepared.

And first, We may learn from him, what

is the best and wisest course we can take under any sort of affliction ; namely, that, like him, we should beseech the Lord ; that we should fast, and weep, and pray. This was his constant practice in all his troubles : *When I am in heaviness, says he, I will think upon God ; when my heart is vexed, I will complain unto him. I will pour out my complaint before him, and show him my trouble.*

And this practice of his is certainly agreeable to our natural notions of God. For, to whom else should we apply in the day of our distress, than to the Father of mercies, and the God of all comfort ?

Prayer, likewise, is a means of God's own appointing, and therefore certainly the best means we can use of obtaining his favor and assistance. Thus our Lord directs us : *Ask, and it shall be given unto you ; seek, and ye shall find.* Thus, likewise, St. Paul : *Let your requests be made known unto God.* And so St. James : *Is any among you af-*

*flicted? Let him pray.* And again, he assures us, that *the effectual fervent prayer of a righteous man availeth much.*

We may learn farther from the example of David, that we are only to pray for any blessing, whilst things are yet in suspense, and there is nothing contrary to the ordinary course of nature in the petitions we make: but, when all is over, and we cannot be relieved without a miracle, it is highly improper and presumptuous to beg of God, that he would change the established order of his providence in our behalf. David, whilst the child was alive, besought God for him, for there was nothing miraculous in his request; it was no unprecedented thing that a sick child should recover: and therefore he might hope, that God would be gracious unto him, and hear his prayer. But, when the child was actually dead, as he himself reasons, *wherefore should I fast? Can I bring him back again?* And, though there was something particular in this case of David's, name-

ly, that the prophet of the Lord had assured him that the child should die, yet, as he well knew that God might, if he pleased, revoke any of his threats before they were executed ; especially as there was generally a tacit proviso annexed to them, that those against whom they were denounced did not repent ; (as in the case of Hezekiah, the city of Nineveh, &c. ;) so he humbly hoped, that his prayers and tears might turn away the wrath of the Almighty, and prevail on him to spare that life, which he had threatened to take away. And thus, likewise, we may very lawfully pray to God, to free us from any evil or calamity, from which he has often been pleased to deliver the sons of men ; or, again, we may deprecate any judgment which he has threatened to our sins ; provided we use at the same time all the proper means which God has appointed, and do all in our power to free ourselves from the evil we groan under, or to avert the judgment we dread.

But, on the other hand, to beg of God to work a miracle for us, such as the bringing our dead friends to life again, or any thing else, which is as much out of the course of nature ; or, for example, to desire him to relieve us, either in sickness, or in poverty, whilst we refuse to use that temperance which is necessary to preserve our health, or that diligence and industry, which are the natural methods of supplying our wants : or, lastly, to pray that God would not inflict upon us any of those judgments which he has denounced against our sins, without our repenting of and forsaking them : in all these cases, our prayers are only vanity and folly, and in most of them, they become an abomination to the Lord, and will be charged to the account of our sins.

Such are the reflections we may draw from David's conduct, under the general afflictions of human life. Let us now see what instructions we can derive from it, under circumstances more immediately similar to his own.

I. Then, do we fear to lose a beloved child, or any other near and dear friend? We may, like David, without offence, fast and weep, and earnestly beseech God, that he would mercifully spare them, and continue them a longer blessing and comfort to us. But here it may be proper to observe, that if the tears we shed be occasioned solely by the grief and anxiety we are under on account of our child or friend, though there be nothing displeasing to God in them, whilst they are moderated by reason, as being the natural expression of those tender passions which he has implanted in us; yet there is nothing meritorious, nothing of God or religion in them, and therefore nothing can be expected from them. They may give a vent to our sorrow, but can do nothing towards removing the cause of it, nothing towards procuring the favor of the Almighty. The tears which will move him to help us, are those alone which are shed for our sins. We must, with David, not only weep, but we must also

fast and pray. We must weep for our iniquities: we must confess and bewail our wickedness, and acknowledge ourselves to be dealt with much better than we have deserved. It is from such a godly sorrow only, that we are to expect any success to our prayers; it is from this only we can have any hope, that God will be gracious unto us, and that our child or our friend may live.

II. We may learn from David's example, how we ought to behave under the still more trying circumstances of the actual loss of a beloved child, or any other person who is very near and dear to us.

With regard to the particular case of David, it may be observed, that though the loss of children is a loss which is often borne the hardest of any, yet, if rightly considered, there is no just reason why it should be so; because there are so many grounds of comfort to alleviate it; such as, that they are taken from the evil to come, in a state of innocence: that if they had done well in the

world, the pleasure we should have received from them would have been more than balanced by the thousand anxieties we should have felt for them ; but that if they had done ill, they would have brought down our gray hairs with sorrow to the grave : and above all, that God has provided for them so much better than ever we could have done. We may presume that David reasoned in this manner in the case before us : for we read, that as soon as he knew the child was dead, he arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped : *Then he came into his own house, and when he required, they set bread before him, and he did eat :* plainly showing by all these signs, that he had now put an end to his grief, recovered his usual frame of mind, and fully resigned himself to God's holy will and pleasure. And in the same manner should we act in the like circumstances, drying up our tears, betaking ourselves to the

duties of our respective stations, and submitting to the present dispensation of Providence with meekness and patience; knowing full well into whose hands we are fallen, and how much better he can judge for us, than we can for ourselves. I own, this is such a happy composure of mind, as few persons are capable of attaining; indeed, none but those who have a true greatness of soul, whose reason is superior to their passions, and, above all, who have a strong and lively sense of religion upon their minds. Thus, we find the servants of David, concluding him to be like other common men, feared to tell him that the child was dead: *For they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken to our voice: how will he then vex himself, if we tell him that the child is dead!* But, though no man had ever a more tender affection for his children than David had, yet, as no man likewise had a more fervent love of God, so his piety and submission to the will of God pre-

vailed over all worldly ties and engagements, and he truly fulfilled that evangelical precept, *He that loveth father or mother, son or daughter, more than me, is not worthy of me.* And so we likewise, the greater hold the principles of religion have upon our minds, the more cheerfully shall we acquiesce under all God's dispensations, and the more ready shall we be to part with our dearest friends, whensoever he shall be pleased to call them to himself.

And we shall do this the more readily, if we reflect, thirdly, on the reason which David gives for ceasing to grieve any longer, when the child was actually dead: *Wherefore should I fast? can I bring him back again?* Or dare I presume to hope, that the Almighty will work a miracle for my sake? And, who is there amongst us that can pretend to expect a greater favor from God than he did? Must we not see the vanity of all our repinings in such a case as this? that they will much sooner bring us down to the

grave, than recall our friends out of it? However, it must be owned, that if no other reason could be given for our ceasing to grieve for our departed friends than this, that our grief cannot bring them back again; we might justly reply with Augustus, upon the same occasion, "It is for that very reason I grieve." For what can be a greater subject to our grief, than that we have for ever lost our friends, beyond all hopes or possibility of ever being blessed with the sight of them again?

We may, therefore, observe, fourthly, That David immediately adds, *I shall go to him, but he shall not return to me.* And this is one of those passages in the Old Testament, from which we may reasonably infer, that the holy men of old believed in another life after this; though a future state of rewards and punishments was no sanction of the Mosaic law, nor clearly and expressly revealed in any of the writings of Moses. For David, by saying, *I shall go to him,* must suppose that his

child, though dead, did still subsist and live in his separate state ; and that he himself should hereafter live with him in the same state. The very expression, *I shall go to him*, imports this, and cannot with any sort of propriety be construed to signify only, that David should at his appointed time be mingled with the same dust, and sink into the same state of insensibility with his child: for this would be going to nothing, or the thing which is not. Besides it could be no motive with David to give over his lamentations, that he himself should in like manner cease to exist, but rather the contrary: for, if we can only enjoy those whom we love, whilst we live together in this world ; then certainly we have great reason to lament the loss of them by death, because then it is a hopeless and irreparable loss. Whereas, in the other sense of the words, it is a most clear and rational topic of consolation, which David here uses : Wherefore should I weep, and make the rest of my life miserable, for the

want of my child, when I know that the time will soon come, when we shall live and meet again, never to be parted any more? If David then consoled himself with this consideration, how much more should we Christians do the same in like circumstances; since life and immortality are so much more clearly revealed to us, than they were to those who lived under the Mosaic dispensation? We are now as certain as the word of God can make us, that we shall live for ever. Jesus Christ himself is become the first fruits of them that sleep, a proof and pledge of our own resurrection. Though, therefore, we may modestly hope that God, in consideration of the infirmity of our natures, will mercifully overlook the first transports of our grief, upon the death of those whom we tenderly loved, yet, after he has given us a sufficient time to recollect ourselves, he hath a right to expect that we should patiently submit to his will, and comfort ourselves with the assurances he has given us, in his word,

of eternal life and happiness. In a word : though we may sorrow for our deceased friends, yet we must not sorrow *as men without hope* : for if we believe *that Jesus died and rose again, even so them also, who sleep in Jesus, will God bring with him.*

V. It may further be inferred from the words of David, *I shall go to him*, that he was persuaded, not only that he should live in the next world with his child ; but also that he should see and know him again in that state : for otherwise he could not properly be said to go to him ; since to go to any one, certainly means, in common acceptation, not barely to go where that person is, but to see and be conversant with him. And it is surely very natural for all of us to wish and hope, that we may once more meet with those whom we tenderly loved in this world, and for ever continue with them. And it cannot, I think, be doubted, that the knowing our friends and seeing them in the same blessed state with ourselves would give a

higher relish to our own felicity ; as, on the other hand, it would increase the misery of the damned to behold their companions in iniquity, and to be perpetually subject to the reproaches of those whom they had drawn on to perdition, or any other way injured in the present life.

There is likewise some intimation of this in other parts of the Scripture. Thus, in the parable of the Rich Man and Lazarus, the several parties are represented by our Saviour as being known to each other in the next life. And in St. Luke it is said, that those who shall be excluded from heaven, and much more those who shall be admitted there, shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God. To which we may add that remarkable expression, so often used in the Old Testament, of Abraham and many others being *gathered to their fathers and to their people* : an expression from which we may with the greatest fairness argue in the same man-

ner as from the words of David now under consideration, that we shall know and share in the felicity of our friends in a future life.

But then it will be said, perhaps, what will be the case, if the friends we loved should be in the unhappy number of the condemned, and we should know them to be so, from their absence from the mansions of the blessed, would not our knowledge of their misery be some diminution of our own happiness? Could we bear the thought of their hopeless condition, without feeling, now and then, some painful emotions of pity and grief? Would not, for example, the idea of a favorite child sentenced to dwell with everlasting burnings, fill us with horror, and throw a gloom over that fulness of joy, which we are taught to expect hereafter?

Certainly, according to the present feelings and imperfect modes of reasoning, this must be the case. But to be grieved at what cannot be helped or remedied, and to make ourselves miserable, because others, by their own

fault, have made themselves irrecoverably so, is certainly a weakness, and a proof of our present imperfection, and therefore will never be found in the spirits of just men made perfect, who will be delivered from all the infirmities and irregular passions to which they were subject in the present world.

Besides, one part of our future happiness will consist in our being made like unto God; that is, in resembling him chiefly in the rectitude of our wills and the perfection of our understandings. Now, though God has the most tender love for all his creatures, and would not that any should perish, yet it is no matter of affliction to him, nor any diminution of his happiness, to see them deprived of the mercy they have rejected, and suffering that vengeance which they so boldly defied. And, therefore, whatever our present ideas may suggest, we may rest assured, that neither will the eternal damnation of those who were once dear to us, be able either to lessen or interrupt our future felicity. We shall be

thoroughly convinced of the justice of the sentence passed upon them, and be continually applauding and enjoying the rewards of our own better choice.

But, after all, it must be confessed, that this point is no fundamental article of our faith ; and that though it may, from the grounds before us, appear highly probable, yet it is by no means absolutely certain, that God who made us what we are, and who knows whereof we are made, and what will contribute to our happiness or misery in the next world, will either grant or deny us this mutual knowledge hereafter, according as it would be conducive, or otherwise, to the fullness of our joy in that state. And in the meantime we may, with a becoming submission to his will, and an absolute confidence in his goodness, innocently indulge ourselves in a hope so natural and delightful ; more especially, as it tends to produce the most salutary influence on our lives and conversations here.

For, in the first place, if we are thus to go to and know our friends in the other world, it certainly much concerns us how we behave to them in this: since, accordingly as we shall have performed or violated our duty to them, we may expect their everlasting thanks or reproaches: a consideration which we should take along with us in all our intercourse with others; as it would dispose us to practice towards them that justice and sincerity, that love and charity, which our several relations require from us. We should not then look upon any man as a stranger to us, whom we accidentally meet with in our passage through the world, and accordingly treat him as such; but rather as a fellow-citizen of heaven, as a brother who is to abide with us for ever in our Father's house.

Lastly, we may learn from hence, what important advantage a virtuous friendship has over a vicious one; and how far superior the hope of a true believer is to that of the infidel. For the friendship which is founded in

virtue, will for ever subsist and flourish : but the friendship betwixt those who have been partakers and confederates in iniquity, will certainly be turned into mutual curses and reproaches, and become an eternal and implacable enmity. And, whilst the infidel can only hope to enjoy his dearest friend, during this short and transitory life, after which, according to his own creed, they are both of them to perish like beasts, the Christian looks upon his friend as his fellow-traveller through eternity, and an everlasting possession : for he is persuaded, that though death may separate them for a time, it will soon bring them together again, never to be parted any more.

Wherefore, then, should we weep so much for the death of those we love ? Do we not know that we shall go to them ? And is not that infinitely better than that they should return to us ! for, by returning to us, they would only return to misery, anguish, and disappointment ; but, by going to them, we shall go to peace, rest, and joy for evermore.

## FRIENDS DEPARTED BY DEATH.

FRIEND after friend departs ;  
Who hath not lost a friend ?  
There is no union here of hearts  
That finds not here an end !  
Were this frail world our final rest,  
Living or dying none were blest.  
Beyond the flight of time,—  
Beyond the reign of death,—  
There surely is some blessed clime  
Where life is not a breath ;  
Nor life's affections transient fire,  
Whose sparks fly upwards and expire.  
There is a world above,  
Where parting is unknown ;  
A long eternity of love,  
Form'd for the good alone :  
And faith beholds the dying here  
Translated to that glorious sphere !  
Thus star by star declines,  
Till all are passed away ;  
As morning high and higher shines  
To pure and perfect day :  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light.

MONTGOMERY.

TWO EXTRACTS FROM BAXTER'S SAINTS'  
EVERLASTING REST. ABRIDGED BY BEN-  
JAMIN FAWCETT, M. A.

CHAP. IV. SEC. XVII.

DOUBTLESS the souls of believers do enjoy inconceivable blessedness and glory, even while they remain separated from their bodies. What can be more plain than those words of Paul? *We are always confident, knowing that whilst we are at home, or rather sojourning in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord;\** or those, *I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.†* If Paul had not expected to enjoy Christ till the resurrection, why should he be in a strait, or desire to depart? Nay, should he not have been loth to depart upon the same grounds?

\* 2 Cor. v. 6-8.

† Phil. i. 23.

For while he was in the flesh he enjoyed something of Christ. Plain enough is that of Christ to the thief, *To-day shalt thou be with me in Paradise.\** In the parable of Dives and Lazarus, it seems unlikely Christ would so evidently intimate and suppose the soul's happiness or misery presently after death, if there was no such matter.† Our Lord's argument for the resurrection supposes, that, *God being not the God of the dead, but of the living,‡* therefore, Abraham, Isaac, and Jacob, were then living souls. *If the blessedness of the dead that die in the Lord,§* were only in resting in the grave, then a beast or a stone were as blessed; nay, it were evidently a curse, and not a blessing. For was not life a mercy? Was it not a greater mercy to serve God and do good; to enjoy all the comforts of life, the fellowship of saints, the comfort of ordinances, and much of Christ in all, than to lie rotting in the

\* Luke xxiii. 43.

† Luke vi. 19—31.

‡ Matt. xxii. 32.

§ Rev. xiv. 13.

grave? Therefore some farther blessedness is there promised—how else is it said, *We are come to the spirits of just men made perfect?*\* Sure, at the resurrection, the body will be made perfect as well as the spirit. Does not the Scripture tell us, that Enoch and Elias are taken up already? And shall we think they possessed that glory alone? Did not Peter, James, and John, see Moses also with Christ on the Mount?

Yet the Scripture saith, Moses died. And is it likely that Christ deluded their senses, in showing them Moses, if he should not partake of that glory till the resurrection? And is not that of Stephen as plain as we can desire? *Lord Jesus, receive my spirit.*† Surely, if the Lord receive it, it is neither asleep, nor dead, nor annihilated; but it is where he is, and beholds his glory. That of the wise man is of the same import: *the spirit shall return unto God who gave it.*‡

\* Heb. xii. 22, 23.

† Acts vii. 50.

‡ Eccles. xii. 7.

Why are we sad *to have eternal life*; and that *to know God is life eternal*; and that a believer *on the Son hath everlasting life*? or how is *the kingdom of God within us*? If there be as great an interruption of our life as till the resurrection, this is no eternal life, nor everlasting kingdom. *The cities of Sodom and Gomorrah* are spoken of as *suffering the vengeance of eternal fire*!\* And if the wicked already suffer eternal fire, then, no doubt but the godly enjoy eternal blessedness. When John saw his glorious revelation, he is said to be *in the spirit*, and to be *carried away in the spirit*.† And when Paul was *caught up to the third heaven*, he knew not, *whether* in the body or out of the body;‡ this implies, that spirits are capable of these glorious things, without the help of their bodies. Is not so much implied, when John says, *I saw under the altar the souls of them that were slain for the word of God*?§ When Christ says, *Fear not them*

\* Jude, verse 7.

† Rev. i. 10. iv. 2.

‡ 2 Cor. xii. 2.

§ Rev. vi. 9.

*who kill the body, but are not able to kill the soul,\** does it not plainly imply, that when wicked men have killed our bodies, that is, have separated the souls from them, yet the souls are still alive? The soul of Christ was alive when his body was dead, and therefore so shall ours too. This appears by his words to the thief, *To-day shalt thou be with me in Paradise*; and also by his voice on the cross, *Father, into thy hands, I commend my spirit.*† If the spirits of those that were disobedient in the days of Noah were in prison,‡ that is, in a living and suffering state, then certainly the separate spirits of the just are in an opposite condition of happiness. Therefore, faithful souls shall no sooner leave their prisons of flesh, but angels will be their convoy; Christ, with all the perfected spirits of the just, will be their companions: heaven will be their residence, and God their happiness.

\* Matt. x. 28.

† Luke xxiii. 46.

‡ 1 Pet. iii. 19, 20.

When such die, they may boldly and believingly say, as Stephen, *Lord Jesus, receive my spirit*; and commend it, as Christ did, *into a Father's hands*.

EXTRACT FROM CHAP. III. SECT. 6. (4.)

But though this rest be proper to the saints, yet it is common to all the saints; for it is an association of blessed spirits, both saints and angels; a corporation of perfected saints, whereof Christ is the head; the communion of saints completed. As we have been together in the labor, duty, danger, and distress; so shall we be in the great recompense and deliverance. As we have been scorned and despised, so shall we be owned and honored together. We, who have gone through the day of sadness, shall enjoy together that day of gladness. Those who have been with us in persecution and prison, shall be with us also in that palace of consolation.

How oft have our groans made, as it were, one sound; our tears one stream; and our

desires one prayer! But now all our praises shall make up one melody; all our churches, one church; and all ourselves, one body; for we shall be all one in Christ, even *as he and the Father are one*.\* it is true, we must be careful not to look for that in the saints, which is alone in Christ. But if the forethought of *sitting down with Abraham and Isaac and Jacob, in the kingdom of heaven*,† may be our lawful joy; how much more the real sight and actual possession? It cannot choose, but be comfortable to think of that day, when we shall join with Moses in his song, with David in his psalms of praise, and with all the redeemed *in the song of the Lamb* for ever,‡ when we shall *see Enoch walking with God*;§ Noah enjoying the end of his singularity; Joseph, of his integrity; Job, of his patience; Hezekiah, of his uprightness; and all the saints, *the end of their faith*.|| Not only our old acquaintance, but all the saints of all ages, whose faces in the flesh we

\* John xvii.

† Matt. viii. 11.

‡ Rev. xv. 3.

§ Gen. v. 24.

|| 1 Pet. i. 9.

never shall see, we shall both know and comfortably enjoy. Yea, angels as well as saints will be our blessed acquaintance.

Those, who now are willingly our *ministering spirits*,\* will willingly then be our companions in joy. They, who had such joy in heaven for our conversion,† will gladly rejoice with us in our glorification. Then we shall truly say, as David, *I am a companion of all them that fear thee;‡ when we are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly, and church of the firstborn, who are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant §* It is a singular excellence of heavenly rest, what we are *fellow-citizens with the saints, and of the household of God.*||

\* Heb. i. 14.    † Luke xv. 7-10.    ‡ Psalm cxix. 63.

§ Heb. xiv. 22.

|| Eph. ii. 19.

ON THE DEATH OF A CHILD AT  
DAYBREAK.

BY THE LATE REV. R. CECIL.

"Let me go, for the day breaketh."

CEASE here longer to detain me,  
Fondest mother! drowned in woe;  
Now thy kind caresses pain me;  
Morn advances—let me go.

See yon orient streak appearing,  
Harbinger of endless day;  
Hark! a voice the darkness cheering,  
Calls my new-born soul away.

Lately launched, a trembling stranger,  
On this world's wild boisterous flood;  
Pierced with sorrows, tossed with danger,  
Gladly I return to God!

Now my cries shall cease to grieve thee,  
Now my trembling heart find rest;  
Kinder arms than thine receive me,  
Softer pillow than thy breast.

Weep not o'er these eyes that languish,  
Upward turn'd towards their home;  
Raptur'd, they'll forget all anguish,  
While they wait to see thee come.

There, my mother ! pleasures centre—  
Weeping, parting, care, or woe,  
Ne'er our Father's house shall enter—  
More advances—let me go.

As through this calm, this holy dawning,  
Silent glides my parting breath,  
To an everlasting morning—  
Gently close my eyes in death.

Blessings endless, richest blessings,  
Pour their streams upon thy heart !  
(Though no language yet possessing,)  
Breathes my spirit ere we part.

Yet to leave thee sorrowing rends me,  
Though again his voice I hear ;  
Rise ! May every grace attend thee,  
Rise ! and seek to meet me there !

## THE CHRISTIAN REMEMBRANCER.

BY THE LATE AMBROSE SERLE, ESQ.

Of these things put them in remembrance.—2 Tim.  
ii. 14.

## ON THE DEATH OF RELATIVES AND FRIENDS.

It was the saying of a man who had lost all his children and all his substance, and who found not one true friend to offer him the least real comfort—*Naked came I into the world, and naked shall I go out: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*

This is the resignation of a true believer. He refers every thing to the will and work of God; and having nothing of his own but sin, and nothing to lose by death but sin; all he hath, being by bounty and favor, should be freely offered up to the disposal of the giver. This consideration, indeed, if by itself and alone, perhaps would not satisfy him; but there is another which ought, and being sent home upon his heart by grace, most certainly

will : " All providences, whether pleasant or trying, shall work together for good to them that love and fear God." When God loves, and loves for the best end ; and when God contrives, and contrives only, the best means ; why is the mind of any Christian overcharged with disquietude and lamentation, with murmuring or sorrow ? Doth he not as much as say by it, *Father, not thy will, but my own, be done ?*

" I have lost a friend," says some anxious mind. But who took that friend ? was it not the God, who gave him ? and hath he taken more than his own ? and, if a pious friend, hath he not removed him to the best advantage ? and is it not thy great privilege, after the enjoyment of such an one, in this deplorable world, to live and be with him again, not here, but in a better ? Besides, Christian, thou hast neither lost thy God, nor thy friend ; no, nor yet will they ever lose thee. Thy friend, at the utmost, is but surrendered, not sunk ; lent, not lost,

and shall be found again with advantage. Pray then against the overstrong impressions of carnal sense ; for all this is the striving of animal life, of mere flesh and blood, against the Lord ; and desire thou to find thy will in the divine will alone. Be silent when it strikes, contented when it denies, thankful when it gives, resigned when it takes away. It is not the gold in the furnace which bubbles and froths upwards, but the dross and scum.

“ I have lost a child,” says another : but ask thou, who hath found him ? Is it not that gracious Redeemer, who called little children unto himself, when upon earth, and who gave them the highest of benedictions ? Hath not this child escaped a thousand evils and miseries and sins, which it must have undergone or committed, had it lived longer among the miserable sinners of this world ? And doth it not enjoy unutterable happiness with thine own best friend, with whom also thou thyself hopest to live for ever ? And is

it worthy of thy love to thy child thus excessively to bemoan its deliverance from grief, and its possession of peace? Or, rather, is it not the selfish working of thine own too much compassioned heart, which lamenteth its own loss in the flesh, or seeketh its own pleasure more than thy child's happiness, or its own will more than God's! I believe, if thou examinest closely, thou wilt find something of this within thee: but, however, be it what it may, it ought not to be there. It is no fruit of faith; and it can render no profit or comfort to thy soul.

"I have lost a wife or a husband, the very desire of mine eyes, the outward comfort of my life, and my greatest outward support." I would not say, Do not feel any grief, but, Do not grieve beyond measure. When *Lazarus* died even *Jesus* wept. Nature may suffer for its own losses; it may suffer for the losses of others: and in many cases it is decent to feel, and charitable to sympathize; but nature, if alone, is impatient and blind,

especially in spiritual things, and makes all its reckonings from the outward senses. To say to nature, that grace gains where she loses, will never comfort her; and to say to persons who are at any time greatly under her affections of nature, or more under the impressions than those of grace, that their souls may profit where their bodies have lost, will be dull news, which, then at least, can scarcely find hearing. The appeal must be made to grace itself; and nature, if not quite shut out, must at least stand nearer the door. As grace becomes strengthened and quickened, nature will be subdued and quieted from her tumult and sorrow. And, therefore, under these trials it is, that it may chiefly be seen in believers, how strong, or weak their faith is in the Lord. I knew a pious and excellent woman, now with God; who, with as much natural tenderness of heart as ever mortal creature had, and with as much affection for her husband as perhaps it is possible for human nature to feel for one every

way worthy of her, received the account of his sickness and death, without a murmur or a groan, and with only some silent tears which showed the greatness of her natural loss, the sense of her partner's gain, and the strong and lively hope which filled her soul of living with him again in a blissful eternity. I saw this amiable and beautiful example of the power of grace, and was convinced by it, how much above all sickness and feebleness of nature it can rise, and triumph, and glorify God. Christian, couldst thou have seen this gracious instance as I saw it, it would have taught thee upon fact, how to mourn and bewail the same kind of loss, and how to live upon God; not without a feeling, for that is brutal insensibility, but without being stunned or stupefied in the use of grace by the mere feelings of nature.

But excellent as this example\* is, thou and I have a more sure word of testimony to trust

\* The late Mrs. Talbot, widow of the Rev. William Talbot, Vicar of St. Giles's, Reading.

in, that we may get the better of our natural crosses and sorrows. God, who gathered all the fathers, will gather us ere long to the fathers in his glory. If our relatives, our dearest relatives, be dead as to this world, they now thank God that they are so; and we may be reminded of the promise of our gracious Saviour, which assures us, that respecting our souls and the souls of all the faithful, they never shall, they never can, so much as *see, or taste of death.*

Why then should we sorrow, as those who have no hope? We ought to be ashamed of our selfish grief, and to beseech of God, that he would at least turn it into tranquil resignation, if not into praises and joy. God hath wonderfully supported his people in all their extremities; and, if thou art one of them, why not thee? The youngest child may claim his father's bounty and blessing, though he may not enjoy so large a portion as the firstborn. Trust then to the Lord; and entreat him to subdue in thy heart all the pas-

sionate and perplexing tempests of disordered nature.

The intended effect of these solemn dispensations to thyself is, to wean thee from time, and to set thy face towards heaven. There thou has many friends indeed, and one great Friend above all, who can never be lost ; nor can the others when met, be separated from thee again. They are thy friends, in that holy and unchanging region, not for such a shadow of a moment as thy time is here, but for a blissful and boundless eternity. With what transport shalt thou, one day, ascend to them ; with what ecstasy will they all unite to receive thee ! The very foresight of this joy throws into contempt all the poor affairs of this world. But O what shall the possession do ? Could the possibility of descending again to earth, as earth now is, enter the views of the saints in glory ; it would throw a damp into heaven itself, and beggar their unspeakable joys. And yet this is almost, if not quite, the wish and desire of every one,

who murmurs at the departure of Christian friends, or who would, if they could, bring their souls back again, contrary to their heavenly interests, into mouldering lumps of clay.

It was a noble saying of one over a dear departed friend : " There he lies, (says he,) and with him all my worldly comfort ; but yet if the moving a straw could bring him to life again ; without the will of my God, I would not be the mover of that straw for a thousand worlds."

My dear fellow-Christian, mayest thou be like-minded ; and instead of too much bewailing the departure of friends to heaven, let it be one great object of thy life and faith to follow them thither, that thou mayest enjoy together with them, the common portion of the redeemed, even the everlasting inheritance of the saints in light !

## MOTHER, WHAT IS DEATH ?

“ MOTHER, how still the baby lies !

I cannot hear his breath ;

I cannot see his laughing eyes—

They tell me this is death.

My little work I thought to bring,

And sat down by his bed,

And pleasantly I tried to sing—

They hushed me—he is dead.

They say that he again will rise,

More beautiful than now ;

That God will bless him in the skies—

O, mother, tell me how !”

“ Daughter, do you remember, dear,

The cold, dark thing you brought

And laid upon the casement here—

A withered worm, you thought ?

I told you that Almighty power

Could break that withered shell,

And show you, in a future hour,

Something would please you well.

Look at the chrysalis, my love,

An empty shell it lies ;

Now raise your wondering glance above,

To where yon insect flies !”

" O, yes, mamma ! how very gay  
Its wings of starry gold !  
And see ! it lightly flies away  
Beyond my gentle hold.

O, mother, now I know full well,  
If God that worm can change.  
And draw it from this broken cell  
On golden wings to range,—

How beautiful will brother be,  
When God shall give him wings,  
Above this dying world to flee,  
And live with heavenly things !"

CAROLINE GILMAN.

From the Christian Intelligencer.

**CONSOLATIONS FOR BEREAVED AND  
MOURNING PARENTS.**

**ADDRESSED TO A MOTHER ON THE DEATH OF HER  
LITTLE DAUGHTER.**

Do you weep? But why? It is the *Lord* who has taken thy loved one—taken her from what, to what?

“ From adverse blasts and lowering storms  
Her favored soul he bore;  
And with you bright angelic forms  
She lives, *to die no more.*”

Do you weep that Jesus has taken her out of thy bosom, and laid her on his own? That he has stripped her of the rags you clothed her with, and adorned her in the robes of heavenly glory; the spotless righteousness of Immanuel—the only garb which a child of Adam can wear before the throne of God? That he has taken her from a house of clay, to heavenly palaces? From such erring, suffering, mourning, dying creatures as we are, to be the companion of the sons of

God ? where tears are wiped, sufferings ended, and death no more. Oh, what she has seen ! What she now enjoys ! Could you see her, and what she inherits, enjoys, and feels, your sorrow would be turned into joy—your tears into thanksgivings, and you would long to depart to be with her. Now you have property in both worlds—children on earth, and one in heaven. How rich you are become ! What honor God has put on you ! She is gone the *first*, to prepare a place for you—the first attraction heavenward. Soon you will have more attractions there ; and by and by, more in heaven than on earth. It will put on the appearance of the *Homestead* ; and thus it is Christ prepares a place for us. How wise is MARY now ! What she has seen ! what she has escaped, and what she enjoys ! To us it is a “glory to be revealed ;” to her it is known and participated of. How often she has followed in the train of the Lamb, and bowed before His throne with the ten thousands of the blood-

bought little ones. Sweetly sang she on earth, but her melody in heaven, how sweet ! She sings now while you weep. All now is song. For her salvation, how much owest thou to Jesus. His blood flowed for her ! But for him, you had had cause to weep indeed. How consoling the assurance he has himself given us, that our little ones are blest —“ Their angels do always behold the face of my Father in heaven.” And while you read this and weep, she “ raises her glowing notes of gratitude and praise to the Saviour of all men, and learns in one minute more of God, and Christ, and heaven, than you would have taught her all your life.”

Fain would I comfort you, if I knew how ; but there is One whose name is the “ Consolation of Israel,” to whom I commend you. ‘ This I know, you have great cause for joy on her behalf, but none for sorrow. But a mother’s heart will be a mother’s heart—and so it ought. Weep on—it is to such weepers Jesus comes ;—comes to weep with them—

comes to comfort them. It was as Mary wept her brother Lazarus, that tidings were brought her, "The Master is come, and call-eth for thee." And he has come to you now as he never came; and he is calling for thee to come to his word, his throne, himself, and to the God of all comfort. Go, then, to Jesus. I hear him say to thee. "Weep not."

"Weep not for her! She is an angel now,  
And treads the sapphire floors of paradise;  
All darkness wiped from her effulgent brow,  
Sin, sorrow, suffering, no more arise—  
Victorious over death, to her appear  
The vista'd joys of heaven's eternal year.  
Weep not for her."

---

### I WANT TO BE AN ANGEL.

A CHILD sat in the door of a cottage at the close of a summer Sabbath. The twilight was fading, and as the shades of evening darkened, one after another of the stars stood in the sky, and looked down on the child in his thoughtful mood. He was looking up at

the stars and counting them as they came, till they were too many to be counted, and his eyes wandered all over the heavens, watching the bright worlds above. They seemed just like "holes in the floor of heaven to let the glory through," but he knew better. Yet he loved to look up there, and was so absorbed, that his mother called to him and said : " My son, what are you thinking of ? "

He started, as if suddenly aroused from sleep, and answered,

" I was thinking—"

" Yes," said his mother, " I know you were thinking, but what were you thinking about ? "

" O," said he, and his little eyes sparkling with the thought, "*I want to be an angel.*"

" And why, my son, would you be an angel ? "

" Heaven is up there, is it not, mother ? and there the angels live and love God, and are happy ; I do wish I was good, and God

would take me there, and let me wait on him for ever."

The mother called him to her knees, and he leaned on her bosom and wept. She wept too, and smoothed the soft hair of his head as he stood there, and kissed his forehead, and then told him that if he would give his heart to God, now while he was young, the Saviour would forgive all his sins and take him to heaven when he died, and he would then be with God for ever. His young heart was comforted. He knelt at his mother's side and said—

"Jesus, Saviour, Son of God,  
Wash me in thy precious blood;  
I thy little lamb would be—  
Help me, Lord, to look to thee."

The mother took the young child to his chamber, and soon he was asleep, dreaming, perhaps, of angels and heaven. A few months afterwards sickness was on him, and the light of that cottage, the joy of that mother's heart, went out. He breathed his last

in her arms, and as he took her parting kiss, he whispered in her ear—

“ I am going to be an angel.”

This is a very simple story, and it is just the way I have felt a thousand times. I have looked at the heavens, and given up to the child's thought that these are the blest : I have wished that I might be one of their company ; done with sin, and a bright career of holiness and glory begun, to be ended never.

And it looks so lovely there where God is, and the sunshine of his smile beams with matchless radiance on every heart, and love reigns through the realms of glory, and each strives to see which shall do the most for each other's bliss, that my heart goes there as to a resting-place, where sorrow cannot enter, and joy flows perennially from every soul.

I feel at such times just like the child in the cottage door ; just like the man of old, who sighed for the wings of a dove that he might fly away.

Yet, were it not for sin, this would be as bright and fair a world as that. God would be here as when in the morning of its being he walked in the garden with his friend, and smiled on him with parental love. The angels would be here, our companions and guides. Earth would be heaven, paradise as it was when sin was not.

Then to be happy here, we must be holy. And the holier we are, the happier. And when we are released from sin, and by the merits and mercy of the Saviour, are introduced to the courts above, we shall be as the angels, holy, happy, rejoicing always with God.—*Mother's Magazine.*

---

### A MOTHER'S GRIEF.

To mark the sufferings of the babe,  
That cannot speak its woe ;  
To see the infant's tears gush forth,  
Yet know not why they flow ;

To meet the meek uplifted eye,  
That fain would ask relief,  
Yet can but tell of agony,—  
This is a mother's grief.

Through dreary days and darker nights  
To trace the march of death,  
To hear the faint and frequent sigh,  
The quick and shortened breath ;  
To watch the dread last strife draw near,  
And pray that struggle brief,  
Though all is ended with its close,—  
This is a mother's grief.

To see in one short hour decayed  
The hope of future years ;  
To feel how vain a father's prayers,  
How vain a mother's tears ;  
To think the cold grave now must close  
O'er what was once the chief  
Of all the treasured joys of earth,—  
This is a mother's grief.

Yet when the first wild throb is past  
Of anguish and despair,  
To lift the eye of faith to heaven,  
And think my child is there,—  
This best can dry the gushing tear,  
This yields the heart relief,  
Until the Christian's pious hope  
O'ercomes a mother's grief.

DALE.

---

From the London Evangelical Magazine.

STATE OF INFANTS IN HEAVEN.

MY DEAR FRIEND,—You desired some thoughts upon the existence and employments of the spirit of an infant in the heavenly world ; and although there is not much said in Scripture upon the subject, yet, doubtless, many a pious mother, whilst shedding the tear of parental affection over her departed little one, has been anxious to trace that spirit to the regions of everlasting happiness and glory. That there are different degrees of glory it cannot be questioned, if you look at the several passages of Scripture, such as the following:—Rev. xxi. 10–17 ; James v. 10 : Daniel xii. 3 ; Matt. xiii. 43 ; 1 Cor. xv. 41 ; Rev. vii. 13–17.

From these passages, we may gain the assurance that this is the case, and that will be sufficient to allay every fear of the doubting mind.

“ I saw a little baby breathe its last.”

---

One evening I had just sat down to read, when some person knocked at the door, and Mr. — entered to inform me that his baby, to all appearance, was near death. Immediately I went down stairs, and soon perceived the interesting little object could not exist many hours. At such a time how affecting was the scene! Parents, servants, and friends, waiting to see the change. Their thoughts seemed called away from every thing earthly. The parents were wrapped up in the thought, "We shall see our child no more." I marked the sovereignty of God. He does according to his will, independently and irresistibly, without giving an account of his matters any further than he pleases. He does nothing without the best reasons, whether those reasons be disclosed to his creatures or not. All his pleasure, all his determinations, are perfectly wise and good, founded on the best of all reasons, and directed to the best purposes. It was very affecting to see the approach of death in one

so young. Her struggles were soon over. I watched until I fancied I saw the soul depart, but it was a spirit. 'Twas not flesh. It escaped from the body, and was in a moment translated and introduced to a world of spirits. How amazing the change ! how incomprehensible ! It was made a little lower than the angels, now crowned with glory and honor. It was a wonderful change, if we only contemplate its introduction to angels. At the moment that soul entered their presence, its mind expanded to a wonderful degree. It lives in ever-blooming youth, highly favored, exalted and happy, destined to survive and triumph, when this universe will be destroyed. It will exist for ever and ever. That little being which, while in this world, was incapable of employing itself, is now, in its character complete. It is possessed of attributes divine : all these are angelical and heavenly. Its employments are numerous, and all becoming its station. The world could not furnish materials for the

composition of such an angelical character. It is perfectly free from fault, impurity and defect. It has escaped all the troubles of life, and will never meet with any thing that will prove an alloy. Its pleasures are unfading, and every tear is wiped away. But how astonishing that this little being should be introduced into the presence of God ! that Being whose power can, in a moment, crush the proudest monarch, and possesses an essential glory to which our imaginations cannot extend, and a sublimity of character which is elevated above the utmost stretch of thought. But when he took upon himself our nature, and lived in our world, he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." She dwells in his presence, is near his throne, and sits at his feet. Increasing praises dwell upon her lips ; boundless perfection constitutes her felicity. Her affections are made to flow in ever-during channels towards the source of infinite perfection. Her

knowledge is expanded beyond the highest conception. The sources of it are ever widening, ever increasing. The light of heaven irradiates her, and its splendors delight her soul. Her vision is unclouded, and penetrates the deep things of God. A short time ago, she was a sufferer here, now she is a rejoicing spirit. She has attained to fuller powers than she could have done in this world, had she been possessed of the greatest wisdom and the talents of the most accomplished individual that ever sojourned here. She possesses unbounded freedom, and delights in executing the Divine will. See her amongst the glorious throng, now bending in holy adoration before the Majesty of Heaven, and now a commissioned messenger to far distant worlds.

My thoughts were lost in the boundless track, and earth seemed too polluted to mingle again in its low pursuits.

“No: if I could I would not call her down.”

“ Through glass of faith I plainly see  
That she is happier far than me.  
Her golden harp she tunes so sweet,  
While sitting at our Saviour's feet,  
That I should like to go and hear,  
I sometimes think, and shed a tear,—  
No tear of sorrow but of joy,—  
The hymns that now my child employ.  
Angels do sit and listen round,  
I make no doubt to catch the sound,  
And every voice in chorus raise,  
To sound the great Redeemer's praise.”

---

## EPITAPH ON A CHILD.

SLEEP on, my babe ! thy little bed  
Is cold, indeed, and narrow ;  
Yet calmly there shall rest thy head,  
And neither mortal pain nor dread  
Shall e'er thy feelings harrow !

Thou may'st no more return to me ;  
But there's a time, my dearest,  
When I shall lay me down by thee,  
And when of all, my babe shall be  
That sleep around, the nearest !

And sound our sleep shall be, my child,  
Were earth's foundation shaken ;  
Till He, the pure, the undefil'd,  
Who once, like thee, an infant smil'd,  
The dead to life awaken !

Then if to Him, with faith sincere,  
My babe at death was given,  
The kindred tie that bound us here,  
Though rent apart with many a tear,  
Shall be renewed in heaven.

R. HUIE.

---

### THE INFANT IN HEAVEN.

DR. CHALMERS furnishes the following touching expression of his opinion on the subject of infant salvation. It is the opinion of most enlightened persons, but it is expressed in strong and beautiful language.

“This affords, we think, something more than a dubious glimpse into the question, that is often put by a distracted mother when her babe is taken away from her—when all the converse it ever had with the world, amount-

ed to the gaze upon it of a few months, or a few opening smiles which marked the dawn of heartfelt enjoyment; and ere it reached perhaps the lips of infancy, it, all unconscious of death, had to wrestle through a period of sickness with its power, and at length to be overcome by it. Oh! it little knew what an interest it had created in that home where it was so passing a visitant—nor when carried to its early grave, what a tide of emotion it would raise among the few acquaintances it left behind it! On it, too, baptism was impressed as a seal, and as a sign it was never falsified. There was no positive unbelief in its bosom—no resistance yet put forth to the truth—no love at all for the darkness rather than the light—nor had it yet fallen into that great condemnation which will attach itself to all that perish because of unbelief, that their deeds are evil. It is interesting to know that God instituted baptism for the infant children of those who profess Christianity. Should the child die in infancy, the use of

baptism as a seal remains in all its entirety—that He who sanctioned the affixing of it to a babe, will fulfil upon it the whole expression of this ordinance ! And when we couple with this the known disposition of our great Forerunner—the love that he manifested to children on earth—how he suffered them to approach his person—and lavishing endearments and kindness upon them in the streets of Jerusalem, told his disciples that the presence and company of such as these in heaven formed one ingredient of the joy that was set before him,—tell us if Christianity does not throw a pleasing radiance around an infant's tomb ? And should any parent who hears us, feel softened by the touching remembrance of light that twinkled a few short months under his roof, and at the end of its little period expired ; we cannot think that we venture too far when we say that he has only to persevere in the faith and in the following of the gospel, and that very light will again shine upon him in heaven. The

blossom which withered here upon its stalk, has been transplanted there to a place of endurance ; and there it will then gladden that eye which now weeps out the agony of an affection that has been sorely wounded ; and in the name of Him who if on earth would have wept along with them, do we bid all believers present, to sorrow not, even as others which have no hope, but to take comfort in the thought of that country where there is no sorrow and no separation."

Oh, when a mother meets on high,  
The babe she lost in infancy,  
Hath she not then, for pains and fears—  
The day of woe, the watchful night—  
For all her sorrow, all her tears—  
An over payment of delight ?

## TO A DEPARTED CHILD.

THOU art gone ! my precious one !  
Gone to the spirit land !  
Methinks I see thee there  
Amid the angelic band ;  
Removed from earth away,  
Ere a tear had dimm'd thine eyes,  
To live and sing and stray,  
'Mid the flowers of Paradise.

But I would not call thee back  
To sin, and grief, and pain,  
To tread life's thorny path,  
With her sorrowing sons again ;  
For it is a cheerless way,  
And a thousand ills are near,  
And every joy its sadness hath,  
And every smile its tear.

Farewell ! my gentle boy !  
Soft be thy cradle bed !  
And soft the winds that sigh  
At eve, around thy head !  
Sweet be the early flowers  
That spring upon thy breast,  
And kind, and true, the angel bands,  
That guard thy lonely rest.

---

**PATHETIC LETTER ON THE DEATH OF  
AN ONLY CHILD.**

**THERE** is a nestling worm in every flower along the path of life ; and, while we admire the spreading leaves and unfolding blossoms, the traitor often consumes the root, and all the beauty falls. You are not surprised that my letter opens with a serious reflection on the fleeting state of earthly pleasures. This my frequent theme will continue, I believe, till my eyes are shut upon this world, and I repose upon a bed of dust. The son of sorrow can teach you to tremble over every blessing you enjoy. Pay *now* to thy living friend the tear which was reserved for his grave. I have undergone one of the severest trials human nature can experience. I have seen a dear and only child, the little companion of all my hours of leisure, the delight of my eyes, the pride of my heart, struggling in agonies of pain, while I poured over him my tears and prayers to heaven in vain. I have

---

seen him dying—dead—coffined. I have kissed him in his shroud—I have taken the last farewell—I have heard the bell call him to the silent vault, and am now no more a father! I am stabbed to the heart, cut to the brain.

*Hæret lateri lethalis arundo.*—VIRGIL.

With what tender care was the boy nursed. How often has he been the pleasing burden of my arms. What hours of anxiety for his welfare have I felt. What endearing amusements for him invented. Amiable was his person, sensible his mind. All who saw, loved him—all who knew him, admired a genius which outran his years. The sun no sooner rose than it was eclipsed. No sooner was the flower opened than it was cut down. My mind eagerly revolves every moment of past joy. All the parental affections rush like a torrent and overwhelm me. Wherever I go, I seem to see and hear him; turn round, and lose him.

What does this world present but a long walk of misery and desolation? In tears man is born—in agonies he dies. What fills up the interval? Momentary joys and lasting pains. Within, a war of passions; without, tumult and disorder reign. Fraud, oppression, riot, rapine, bloodshed, murder, fill up the tragic tale of every day; so that a wise man must often wish to have his curtain dropped, and the scene of vanity and vexation closed. To me, a churchyard is a pleasing walk. My feet often draw towards the graves, and my eyes turn towards the vault, where all the contentions of this world cease, and where the weary are at rest. "I praise," with Solomon, "the dead who are already dead, more than the living who are yet alive."

I will call reason and religion to my aid. Prayers and tears cannot restore my child, and to God who made us we must submit. Perhaps he was snatched in mercy from some impending woe. In life he might have

been miserable, in death he must be happy. I will not think him dead ; I will not consider him confined in the vault, or mouldering in the dust—but risen ; clad with true glory and immortality ; gone to the regions of eternal day, where he will never know the loss of parents, or of a child ; gone above the reach of sorrow, vice, or pain. That little hand, which was so busy to please here, now holds a cherub's harp. That voice, which was music to my ears, warbles sweet symphonies to our universal Father, Lord, and King. Those feet, which ran to welcome me from toil, and my arms received, while I held him up, and for the blessing used to thank my God, now traverse the starry pavement of the heavens. The society of weak, impure, unhappy mortals is exchanged for that of powerful, pure, blessed spirits ; and his fair brow is encircled with a never-fading crown.

Shall I then grieve that he, who is become an angel, grew not to be a man ? Shall I

drag him from the skies? Wish him in the vale of sorrow? I would not, my dear boy, interrupt thy bliss. It is not for thee, but for myself I weep. I speak as if he was present. And who can tell but that he sees and hears me? "Are there not ministering spirits?" And our great Milton says,

"Millions of spiritual creatures walk the earth,  
Unseen, both when we sleep and when we wake."

Perhaps, even now, he hovers over me with rosy wings; dictates to my heart, and guides the hand that writes.

The consideration of the sorrows of this life, and the glories of the next, is our best support. Dark are the ways of providence while we are wrapped up in mortality; but, convinced there is a God, we must hope and believe that all is right.

May the remainder of my days be spent in a faithful discharge of the duty I owe to the Supreme Disposer of all events! I am but as a pilgrim here, have trod many rough paths, and drank many bitter cups. As my days

shorten, may the Sun of Righteousness brighten over me, till I arrive at the new Jerusalem, where tears are wiped away from every eye, and sorrow is no more ! May I descend into the grave, from which I have lately had so many "hair-breadth 'scapes," in peace ! May I meet my angel boy at the gate of death ; and may his hand conduct me to the palace of eternity ! These are the fervent prayers of

Your afflicted friend, T. J.

---

### THE DISEMBODIED SPIRIT.

OH ! sacred star of evening, tell  
In what unseen, celestial sphere  
Those spirits of the perfect dwell,  
Too pure to rest in sadness here.

Roam they the crystal field of light,  
O'er path by holy angels trod :  
Their robes with heavenly lustre bright,  
Their home the paradise of God ?

---

Soul of the just! and canst thou soar  
Amid those radiant spheres sublime,  
Where countless hosts of heaven adore,  
Beyond the bounds of space or time?

And canst thou join the sacred choir,  
Through heaven's high dome the song to raise,  
When seraphs strike the golden lyre,  
In ever-during notes of praise?

Oh, who would heed the chilling blast,  
That flows o'er time's eventful sea,  
If bid to hail, its perils past,  
The bright wave of eternity?

And who the sorrows would not bear  
Of such a transient world as this,  
When hope displays, beyond its care,  
So bright an entrance into bliss.

## THE SAILOR'S DYING MOTHER.

**DURING** the last illness of a pious mother, when she was near death, her only remaining child, the subject of many agonizing and believing prayers, who had been roving on the sea, returned to pay his parent a visit.

After a very affecting meeting, "You are near port, mother," said the hardy-looking sailor, "and I hope you will have an abundant entrance."

"Yes, my child, the fair haven is in sight, and soon, very soon, I shall be landed

'On that peaceful shore,  
Where pilgrims meet to part no more.'"

"You have weathered many a storm in your passage, mother; but now God is dealing very graciously with you, by causing the winds to cease, and by giving you a calm at the end of your voyage."

"God has always dealt graciously with me, my son; but this last expression of his

kindness, in permitting me to see you before I die, is so unexpected, that it is like a miracle wrought in answer to prayer."

"O, mother!" replied the sailor, weeping as he spoke, "your prayers have been the means of my salvation, and I am thankful that your life has been spared till I could tell you of it."

She listened with devout composure to the account of his conversion, and at last, taking his hand, she pressed it to her dying lips, and said, "Yes, thou art a faithful God! and as it hath pleased thee to bring back my long-lost child, and adopt him into thy family, I will say, 'Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

## HAPPY DEATHS.

A YOUNG man mourning the death of his mother, in a letter to a friend, thus describes her last moments: "I walked softly to the bed; my mother was so pale and emaciated that my first impression was that she was dead. But a smile passing over her features convinced me of my mistake. I saw her lips move—I heard her whisper, 'I come, I come, I shall soon be there.' 'Where?' I asked. 'There,' she replied, pointing upwards, and in a faint voice repeated these lines:

'Hark! they whisper, angels say,  
Sister spirit come away.'

"A smile now lighted up her features, and her pure spirit ascended to dwell with the redeemed above. In spite of my long cherished infidel sentiments, I was compelled to acknowledge, these are the consolations of religion."

The death of an eminent minister of the

gospel, in a neighboring State, which occurred after a very brief illness, is strikingly significant of the power of religion to sustain the soul as the last convulsive pang approaches. As the spirit struggled with the body, and when about to burst its frail inclosure, he exclaimed, with arms extended, "All right! All right!" Similar to the above was the death of that venerable minister, to some extent the compeer of Baldwin and Stillman, in their early labors, well known in this community as Father Peak, who dropped his staff like some careworn pilgrim, and launched into eternity without a struggle, uttering the sublime words, "On a rock! On a rock!"

Such are some of the sentiments uttered by good men as their heaven-bound spirits took their flight. In view of the above examples, who can believe that death is an eternal sleep, an utter extinction of being—that this reasoning mind, capable of so much expansion and cultivation, must go out like an

expiring taper—cease to exist like the beasts that perish.

These cases of peaceful death are not confined entirely to Christians of matured experience. Innumerable are the proofs that religion is peculiarly adapted to soothe the dying fears of the young.

Rev. Mr. Lawrence, writing from India to his friends in this country refers to the death of his daughter as follows: "Our dear Louisa went as calmly to her last repose as the shutting up of a flower at twilight. As her light began to fail, she said to me, 'Good night, papa,' and then went on to repeat,

' Now I lay me down to sleep,  
I pray the Lord my soul to keep,'

and peacefully expired."

A Sunday school scholar, who had patiently endured months of lingering sickness, was conscious that her last hour had come; she exchanged the farewell kiss, gave the parting counsel to her weeping friends, and said, "Now, mother, I am going to die. Sing

the hymn you used to at night." Her breath grew shorter and shorter, and in a few moments her spirit ascended to dwell in that land where there is no sickness, and sorrow can never come.

---

### THE SPIRIT'S SONG OF CONSOLATION.

DEAR parents, grieve no more for me ;  
My parents, grieve no more ;  
Believe that I am happier far  
Than e'er I was before.  
I've left a world where woe and sin  
Swell onward as a river,  
And gained a world where I shall rest  
In peace and joy for ever.

Our Father bade me come to him,  
He gently bade me come,  
And he has made his heavenly house  
My dwelling-place and home.  
On that best day, of all the seven,  
Which saw our Saviour rise,  
I heard the voice you could not hear,  
Which called me to the skies.

I saw too, what you could not see,  
Two beauteous angels stand ;  
They smiling stood, and looked at me,  
And beckoned with their hand ;  
They said they were my sisters dear,  
And they were sent to bear  
My spirit to their blest abode,  
To live for ever there.

Then think not of the mournful time  
When I resigned my breath,  
Nor of the place where I was laid,  
The gloomy house of death ;  
But think of that high world, where I  
No more shall suffer pain,  
And of the time when all of us  
In heaven shall meet again.

---

**ON THE STATE OF THE SAINTS ABOVE,  
CONTRASTED WITH THEIR FORMER CON-  
DITION BELOW.**

**BY THE LATE REV. JOHN VENN, M. A.**

After this I beheld, and, lo ! a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : blessing, and glory, and wisdom, and honor, and power, and might be unto our God for ever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple ; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.—REV. vii. 9-17.

**O WHAT** a different scene, what a different world, separated only by a slight veil from

---

that which we inhabit, is here exhibited to our view ! a world into which we may enter by a single step, and in a moment of time ! Here we see a busy world, eager in vain pursuits, agitated by mere trifles, contending about objects of no moment, and immersed in things which perish with the using. All is noise, and confusion, and vanity, and sorrow, and evil.

But behold another world, nigh at hand, composed of different beings, governed by different principles ; where all things are as momentous, as here they are frivolous ; where all things are as great, as here they are little ; where all things are as durable, as here they are transitory ; where all things are as fixed, as here they are mutable ! That world has also its inhabitants—so numerous, that the population of this world is but as a petty tribe compared to them. It has its employments ; but they are of the noblest kind and weightiest import ; and compared with them, the whole sum of the concerns of this

life is but as a particle of dust. It has its pleasures ; but they are pure and spotless, holy and divine. There, perfect happiness, and uninterrupted harmony, and righteousness, and peace, ever prevail. What a contrast to our present state ! And is this blessed scene near us ? may we be called into it in a moment ? With what anxious solicitude, then, should we endeavor to realize it ; and how ardently should we desire to be prepared for an admission into it !

The number of the blessed inhabitants of heaven is represented as infinite : *I beheld, and lo ! a great multitude which no man could number* :—and if we consider the infinite power and glory of him who created them ; the magnificence, and even profusion displayed in the works of his hands ; the end and design for which they were created, namely, to manifest his glory ; we shall at once feel that their number must be, in the fullest sense of the word, infinite. Let us reflect, that to create a million, or a million of

millions of the brightest and most glorious spirits, is as easy to the Almighty, as it was to create our first parents: he has but to will, and it is done. Let us consider that he rejoices in the multitude of his works: that every part of the universe is filled with beings—from the immeasurable systems of worlds, to the atom whose minuteness eludes the keenest sight. Let us reflect, that heaven is the perfection of his works, the grand scene of his glory, the immediate place of his residence. There he is to be known, and adored, and glorified; there he is to receive the homage so justly due to his majesty. And shall this part of his works only be scantily peopled? Shall those realms alone, which he made for himself, be without inhabitants? shall heaven alone be a blank in the creation? Our Lord, it is true, hath said, speaking of the race of man, that *narrow is the way which leadeth to life, and few there be that enter in thereat*; but this expression relates solely to the earth we inhabit—one

world amidst, perhaps, an innumerable multitude. It relates also, principally, to the time in which our Lord lived. Even this world, we trust, will not ultimately be barren, but produce numerous and faithful witnesses to the glory of the Redeemer. He made this earth the scene of his sufferings, and we may expect it to become the scene of his triumphs. Only allow the Gospel of Christ to prevail, as the prophets lead us to hope that in the latter days it will prevail; allow the world to continue, as there is ground to expect it will continue, to a period of which the infancy is scarcely yet past; and we may conclude, that even from this fallen world shall multitudes, as numerous as the drops of the morning dew, crowd into the realms of light, to ascribe *glory, and praise, and honor, to Him that sitteth on the throne, and to the Lamb for ever.*

In considering the multitudes, beyond the power of calculation, which will people the realms of bliss, we must recollect, that, there,

multitudes constitute happiness. On the earth, where a difficulty of subsistence is often experienced ; where there exists a constant collision of interests ; where one stands in the way of another ; where jealousies and envyings, anger and revenge, pride and vanity, agitate and deform the world, numbers may tend to diffuse wretchedness and to multiply evil. Hence we flee for peace and joy from the crowded haunts of men, and court the sequestered habitation and the retired vale. But in heaven, where there can be no thwarting interests ; where the wants of one are never supplied at the expense of another ; where every bosom glows with love, and every heart beats with desire to promote the general happiness ; the addition of a fresh individual to the innumerable throng diffuses a wider joy, and heightens the universal felicity.

The multitude assembled there is described as composed of all *nations, and kindred, and people, and tongues*. Here, again, we must

beware of forming our judgment from the feelings and views of this fallen world. There, it will be no cause of jealousy, or rivalry, or hatred, that one person received his birth on this, and another on that side of a river or sea. A man will not despise his brother on account of the different shade of his complexion ; he will not seek his destruction because he spoke in another language ; nor renounce communion with him because he praised the same God, with the same spirit of piety, in a house of a different form. All these petty distinctions will have either ceased to exist, or will be completely annihilated in the general spirit of love that will then animate every mind. One pursuit will occupy every heart ; each will strive to glorify God. There will either be no distinctions, or the distinctions be like the beautiful variety we see in the works of God—like flowers enriched with different colors to delight the eye, or with various perfumes to gratify the smell. Why should distinctions

offend, or variety disgust? It is the dark and selfish pride of the heart which considers itself as the only standard of right and excellence, and therefore despises and hates every deviation from itself. Let the pride be removed, and the distinction would become a pleasing variety, instead of a source of hatred.

Alas! alas! what petty differences, engendered by pride, and nursed by the worst passions of the human breast, here separate, with unchristian hatred, those who are brethren, the children of the same God, the members of the same church, taught by the same book, partakers of the same hope, redeemed by the same Saviour, influenced by the same Spirit, travelling along the same road towards the same blessed country! O religion! our best, our dearest, holiest guide! is thy divine aim to be diverted, to sanction discord, to justify hatred, and to consecrate bigotry? No; Religion acknowledges nothing as her own work, but union and peace. In heaven, her throne, no odious denominations will parcel

out the regenerated church, no frivolous distinctions be suffered to break the unity of the members of Christ ; but people of every nation, and kindred, and tribe, and tongue, will unite in one worship, will be animated with one spirit, will be actuated by one principle ; and that, the principle of pure and universal love.

The society of that blessed place is composed of *angels* and *saints* ; of those, that is, who never have sinned against God : and those who, having sinned have been redeemed by the cross of Christ, and have *washed their robes, and made them white in the blood of the Lamb*—of those who were created, and have continued, in the highest order of bright and glorious spirits ; of those who once were *dead in trespasses and sins, who walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience*, but who have been *quickened together with Christ, and*

*raised up together with him, and made to sit together with angels, and with the Lord of angels, in heavenly places.* Yet the angels scorn not such society; thy reproach not the children of men with their fall; they refuse not to receive them into their company. On the contrary, they *rejoice* when any *sinner repenteth*; they convey the departed Lazarus into Abraham's bosom; they become *ministering spirits to the heirs of salvation*; they worship with them in the same adorations; they answer in responsive chorus to their praises. What a model for the conduct and worship of the saints below.

The employment of that innumerable company is represented as that of praise *to God and to the Lamb*, who redeemed them and bought them with his blood. In other parts of the Sacred Writings, where the employments of heaven are described, worship and praise are represented as the chief occupation. We are not, however, to infer from this, that the exclusive employment is religious adora-

tion ; for we know that the angels, being of a still higher order and more spiritual nature, are frequently engaged in active commissions to execute the will of God. What are the precise occupations of the *spirits of the just made perfect*, we indeed know not ; nor could we, perhaps, comprehend them. It is sufficient for us to rest assured that they are occupied in that work, for which they are best qualified. It is sufficient for us to know, that, whatever the employments are which their Creator and Redeemer assigns to them, they are such as must tend to produce the greatest happiness, and to excite new and continual praises to God : for, in every description which is given us of the heavenly world, it is the voice of incessant praise and thanksgiving we hear ; it is the overflowing of thankfulness for a state of exquisite enjoyment ; it is the universal burst of gratitude, extending from one boundary of heaven to the other. The voice of prayer itself is lost in the exultations of praise ; the language of

complaint is unknown ; the lamentations of sorrow, and the sighs of grief, are never heard. The happiness of that innumerable company is described in the most glowing colors: *They shall hunger no more, nor thirst any more ; the sun shall not light on them* (to scorch them), *nor any heat* (molest them). *The Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.* Here we see every source of evil, and even of inconvenience, removed, and every good bestowed, by the unrestrained bounty of Heaven.

Descriptions of this kind must be figurative : but the figures are evidently intended to convey to us the highest possible conception of unqualified good, and the total absence of all evil. The remaining part of the description both manifests the nature and the source of the happiness which they enjoy. They are *before the throne of God, and*

*serve him day and night in his temple : and He that sitteth on the throne shall dwell among them.* The happiness which they enjoy is, then, a refined and holy happiness. It is not the happiness of a Mahometan paradise, but such as is suited to spiritual beings of the highest order and most exalted taste. It is a happiness founded upon religion and devotion, upon near and intimate access to the Lord of life and glory. And let not this happiness be judged of by those who, far from having enjoyed pleasure arising from such a source, have, on the contrary, experienced from it only pain and restraint. They know not what religion is, nor are capable of appreciating its nature and excellence. To others, it will be sufficient to state, that religion is but another word for happiness. I do not mean this merely in the sense in which, without guarding them, the words may be understood, viz., that the effect produced by religion is happiness. I use the words literally; and design to state, that religion itself,

the act and exercise of it, is the purest and highest happiness. It may here be necessary to rectify the general definition of religion. Religion is not merely the worship of God, or the exercise of obedience: it is the union of the soul with God; the conformity of the will with his will; the enjoyment of communion with him; and the transformation of every faculty of the soul to his image and likeness. Religion, here, is but the faint outline of this more sublime image of its nature; the outward expression of what it ought to be, and of what it is above. Now happiness arises from a frame of mind harmonizing with the objects which surround us. When the soul, therefore, is moulded into the perfect frame of religion in its most exalted state; when every affection and every faculty are put in perfect tune, and all are in unison with the divine Source of all good; there must be happiness, arising from such a constitution, the most pure and perfect which a creature can enjoy. It is the happiness of

God himself—of God, the source of all happiness. It is a state of mind in which that necessarily gives pleasure which gives him pleasure ; in which there is a participation of his feelings ; in which the soul drinks at the fountain-head of all enjoyment ; in which the bliss of the Almighty becomes the bliss of his creatures. Thus religion and happiness are convertible terms. They are, in fact, one and the same thing : and it is not more impossible that God should be unhappy, than that his devout servants, dwelling near his throne, and *serving him day and night in his temple*, should taste of misery.

To what an exalted height of happiness and glory, my Christian brethren, is then that *innumerable company* advanced ! With what a glorious society do they hold communion ! In what noble employments are they engaged ; of what refined enjoyments do they partake ! Blessed spirits ! your lot is fixed ; your happiness is permanent and eternal. You will suffer pain or feel distress no more ;

your minds are cleansed from every taint of sin ; your breasts are the everlasting abode of purity and joy. All around you is peace ; every thing is concerted, by Almighty wisdom and infinite goodness, to banish the very elements of evil ; to dispel the slightest shade of misery ; to pour around you, in luxuriant profusion—a profusion, designating the infinitely varied power of the Giver—all the richest stores of good. How unlike this is our present state ! what a different abode is this world below ! Here, fear and terror, danger and violence, pain and suffering, sin, and remorse, misery and grief, poverty and labor, the curse and the frown of justice, have fixed their abode. But, my brethren, though these *days be evil*, give not way to despair.

Let me now present to you this innumerable company under a different aspect. Let me point out to you what was their former, as well as what is their present state. Once, these were *men of like passions with your-*

*selves ; They have come out of great tribulation ; they once sighed and groaned under sufferings and sorrows, as deep and grievous as those by which any of you are afflicted. O ! what an invaluable and sure source of consolation is it to every pious Christian suffering under the weight of worldly calamities, to direct his contemplation to this glorious host above ! Standing before the throne, and before the Lamb, clothed with white robes, and with palms in their hands, methinks they say to him, " We were once as you are ; we were assaulted by the same temptations, we were stricken by the same arrows, we drank deep of the same bitter cup, we combatted with the same enemies, we felt all the sharpness and bitterness of the Christian warfare. Often were we ready to faint ; often we cried to God in an agony of grief, on the point of being swallowed up in despair. We felt all the weakness of our faith, and trembled under the infirmities of our common nature. Faint not, therefore, in your course.*

Behold the *cloud of witnesses* surrounding you. With one voice they bid you *lift up the hands which hang down, and strengthen the weak knees*. Be strong, fear not; your God will come: he will come with a recompense, and save you." O my brethren in Christ! my flock whom I long to present to God meet for the inheritance of the saints in light, and prepared to join their innumerable company, let me conjure every weak, and every afflicted brother among you, to contemplate these blessed inhabitants of heaven. How changed are they from what they once were! praises incessantly occupy their tongues, which once breathed out only complaints, and told of fears and apprehensions. Not a complaint can you make which they have not made: not a temptation can you describe to which they were not exposed. All your weakness they felt: all your trials they endured. Some, like Lazarus, were afflicted with poverty; some, like Job, were plunged from the height of prosperity to the

lowest depth of adversity ; some, like David, were harassed by severe persecutions ; some, like Lot, were vexed by the unrighteousness of those around them ; some, like Eli, were cursed with unrighteous children ; some, like Peter, were shut up in prison ; some, like Manasses, felt all the anguish of remorse ; some, like the apostles and the noble army of martyrs, were stoned or sawn asunder ; yet, now, their sufferings have been long forgotten, or are remembered only to bless God, who *counted them worthy to suffer for his name's sake*. One moment spent in heaven effaces for ever the afflictions endured upon earth. O ! look to them, then, and indulge the delightful hope that one day *God may wipe away all tears from your eyes*, and compensate all your sufferings. For the better confirmation of your faith, let me lastly refer you to the means by which this wonderful change was accomplished in them. *They washed their robes, and made them white in the blood of the Lamb*. They bear

in their hands the *palm*, as an emblem of victory in the good fight of faith ; and they are *clothed with white robes*, to denote the purity of their hearts under the regenerating influence of the Holy Spirit. The first point to which our attention is here directed, is that *blood of the Lamb*, in which their robes have been washed and made white. This image is designed to show, that it was to the efficacy of the death of Christ they trusted as the atonement for their sins. Christ was to them the *hope of glory* ; that is, they founded all their hope of glory upon him. Their robes were formerly defiled and stained by sin ; but they were *washed, they were cleansed, they were justified, they were glorified*, by Christ. He it was who gave them heaven, and who gave them the preparation for it. He is the Lord of the world above ; he has the *keys of death and hell* ; he *openeth*, and no man *shutteth* ; he *shutteth*, and no man *openeth*. To him, trusting in his grace and mercy, they applied, as to the Saviour of

mankind ; and he heard their cry, and was gracious and merciful unto them. He delivered them out of the *terrible pit and the mire, and set their feet upon a rock.*

Behold then, my brethren, the secret source of the wonderful change wrought in them—this grand translation from earth to heaven, from ruin to glory. The Son of God came down from heaven *to seek and to save those that were lost.* They heard of his love ; they needed his power ; they approached him in faith ; they received him as their Lord ; and he acknowledged them as his disciples, interceded for them, delivered them out of their distress, and raised them to eternal glory. And, O my brethren, is his arm shortened, that it cannot save ? Is his ear heavy, that it cannot hear ? Has he intermitted his gracious work ? Are there no trophies of his power to be suspended in the kingdom of glory ? Yes ; he is *the same, yesterday, to-day, and for ever.* Approach him, then, with true faith and fervent prayer ; *fight the*

*good fight of faith*, as they did, and you also shall receive the palm of victory. Seek for the sanctifying influence of the Spirit, and you shall receive the robe of *righteousness granted to them*.

---

### A REMEMBRANCE. .

“ ——— Oh, who would cast  
The undying hope away, of memory born ?  
Hope of reunion, heart to heart, at last,  
No restless doubt between, no rankling thorn ? ”

I ~~see~~ thee still ! thou art not dead,  
Though dust is mingling with thy form ;  
The broken sunbeam hath not shed  
Its final rainbow on the storm :  
In visions of the midnight deep,  
Thine accents through my bosom thrill,  
Till joy's fond impulse bids me weep—  
For, rapt in thought, I see thee still !

I see thee still ! that cheek of rose,  
Those lips, with dewy fragrance wet,  
That forehead in serene repose,  
Those soul-lit eyes—I see them yet !

Sweet seraph! Sure, thou art not dead,  
Thou gracest still this earthly sphere,  
An influence still is round me shed,  
Like thine—and yet thou art not here!

Thou art not here! and never more,  
Beneath the pale and sombre sky,  
Will thy dear songs around me pour  
Their gush of holy melody;  
Years may roll on, and time may shed  
Some casual lustre from thy wing;  
But my fair May of Love hath fled,  
For love hath but one golden spring!

Farewell, beloved! To mortal sight,  
Thy vermeil cheek no more may bloom,  
No more thy smiles inspire delight,  
For thou art garnered in the tomb.  
Rich harvest for that ruthless Power,  
Which hath no bound to mar his will;  
Yet, as in hope's unclouded hour,  
Throned in my heart, I see thee still!

**BELIEVERS SHALL RECOGNIZE EACH  
OTHER IN HEAVEN.**

**BY REV. GEORGE BEECHER.**

THE subject you mention in your letter, respecting the knowledge which the spirits of the blessed will have of each other in heaven, is one of deep interest. I have thought much respecting it, and will try to present to you some of the reasons why I think we shall know our friends in heaven.

In the first place, this seems to be inevitable, if our memory is continued to us. That we shall have this faculty is most sure ; for to suppose memory destroyed, is to suppose that saints in glory will have more imperfect minds, and minds less like God, than those they had on earth. For the power of recalling past events is one particular in which our mind resembles God's.

Again, the extinction of memory would annihilate the highest source of joy to the

righteous. Should the saint forget all the scenes of trial and difficulty through which God led him in bringing him to heaven, half of the ground of his gratitude would be destroyed.

Could he forget his sins, forgiven through the blood of Christ, all that constitutes the peculiar joy of the redeemed would be annihilated. But memory does remain in every mind when we arrive in heaven. If the scenes of earth are as visible before the mind as though they passed but yesterday, how can such beings associate together, and not know each other? Suppose you and your sister had been separated for years till each had so changed as to be unknown to the other, and by accident you should be thrown together, and commence conversing upon the events of your past lives, how long, think you, would it be before you would discover that you were sisters? Any one who knows with what rapidity one train of thoughts reveals another, and how a trifling incident may recall long

passages of life, would see that a few moments of familiar, confidential intercourse, would reveal your relationship. Now in heaven there will be no concealment. Holy minds never desire to conceal their feelings and history, especially when the history of their lives will so much illustrate the glory of God. How long, then, with the intellectual powers we shall possess in heaven, will it be before we shall know every saint and all their secret history ?

But again, the Bible says, that " they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

What is the meaning of this ? It is that they shall be held in high estimation in heaven. But why will they be so esteemed ? Because the heavenly inhabitants will know the history of their labors, and will bestow upon them that affection and honor which their fidelity deserves. Now, where one has been the means of saving another, and is

honored for it in heaven, can it be that the soul, redeemed by its instrumentality, will not know him ?

Again ; when the day of judgment arrives, all the universe will be assembled together ; and we are told that the history of every mind, extending to the most secret conduct, will be revealed. Now, could we hear all the events of a person's life, and not recognize him ? And if we know our friends *once*, shall we not know them for ever ?

Again ; St. Paul, in writing to the Thessalonians, says : " Brethren, I would not have you ignorant concerning them which are asleep, that ye sorrow not, as others, who have no hope ; for, if Christ died and rose again, even so those that sleep in Jesus shall God bring with him." Now the amount of this passage with which he exhorts them to comfort one another is this. When your pious friends die, you are not like those who have no hope of seeing them again, for you shall be reunited to them, and together be ever

with the Lord. Now the mere fact of being together would be no comfort, if they were to be as perfect strangers. Most manifestly he intends to comfort them under the grief produced by separation, by assuring them that those sundered ties of affection shall be reunited in a better world. The husband and wife, parent and child, brother and sister, bound together by the bands of Christian affection here, we are assured, shall be reunited in endless friendship there. It is plain, then, to my mind, that we shall know each other in heaven far more perfectly than we do here.

But shall we know each other *immediately* after death? As to this, I think there is little doubt. For, in the first place, there is no conceivable reason why minds acquainted on earth should not know each other immediately in heaven.

It does not require that we should see each other with bodily eyes to recognize the action of our minds. Two persons, who know each

other perfectly, will recognize in a composition the style and modes of thought and feeling peculiar to each, and so it may be in heaven. Spirits may commune with each other, and understand each other's thoughts far better than they could do here.

But, further, it is manifest that the events of earth are known in heaven. Angels attend the saints as ministering spirits; and when one is released from earth, his attending angel conveys him to heaven, nor does he forget him when he arrives there. And is the new-born heir of heaven ushered unknown into its courts? Is there no interest among the redeemed to know who their new companion is? Are all the laws of our social nature annihilated, so that there will be no solicitude to know the name, character, and history of one who is now to be their companion for ever? Are the lips of the new inhabitant of heaven sealed, and his heart shut up from all communion with those around him? Who does not see, that unless

we cease to be social beings, and lose all our sympathies, every being in heaven will speedily become acquainted with their new friend, and know his whole history ?

When a stranger arrives in a little town, how long is it before all the people know of him all that may be known, and this too from mere idle curiosity ? But substitute for this the intense ardor of holy love, and the warm desire to welcome him to our joys and sympathies, let perfect confidence be felt on both sides, and how short the time before we should know every stranger ! This is the state of society in heaven. Each is eager to communicate joy to the other—each is willing to unveil his whole soul to another, and thus all are perfectly acquainted.

## THE SAINT IN HEAVEN.

ESCAP'D from earth, I'm tried no more ;  
Life's hard probation now is o'er ;  
I've joined the assembly of the blest ;  
Zion I've reach'd, and now I rest.  
Ah ! the sweet peace that fills my soul !  
But how shall I express the whole ?  
Eternity itself will fail  
To sound its depth, or to reveal  
How blest I am ! what joy I feel !  
Salvation to th' eternal King,  
With saints in white I ceaseless sing.  
I see the Lamb ; and oh, the bliss !  
No joy in heaven doth equal this ;  
But God himself, the Spirit too,  
Unveil their glories to my view.  
Rapt with delight, my joys above  
No end shall have—for God is love !

## KNOWLEDGE OF THE HEAVENLY INHABITANTS OF EACH OTHER.

BY JOHN EDWARDS, D.D.

FIRST, Heaven is a state of perfect knowledge. The glory of the life to come consists in the vision of God, *when*, as we are told by the beloved Disciple, the great favorite of his Lord, and who, therefore, had the highest discoveries of these things, *we shall see him as he is*, (1 John iii. 2,) in the just proportions and representations of the Divine Majesty, so far as our finite nature is capable of. *Now we know in part*, saith another Apostle, *but when that way of knowledge which is perfect is come, then that which is imperfect shall be done away*. *Now we see through a glass darkly, but then face to face*, most intimately and entirely, and *we shall know even as we are known*; that is, as men know one another distinctly, by coming up close, and having a near view of one

another. We shall then be fully acquainted with all those great secrets and profound mysteries, which here were the matter of our admiration and astonishment. The soul is now as it were buried and entombed in the body, but at death she shall rise and come to herself, and all her faculties shall be wonderfully awakened and enlivened, and the intellect in a more especial manner, as being guide to the rest. The soul here is like a light shut up in a lantern, wherewith we make a shift to direct our steps in the dark night of this world. But afterwards the dark case is laid aside, and the soul being no longer confined and shut up, its dimness vanishes, and it shines forth with an unwonted brightness and lustre. When these clay walls that hinder our prospect, shall be demolished, our horizon shall be enlarged, and then we shall take a full survey of those divine objects which here we had but a faint and glimmering perception of. How poor and mean are our best and most improved notions in this life! Un-

der how many prejudices and unavoidable ignorances do we labor ! But presently upon our leaving this world, our twilight shall be turned to mid-day, the errors of our judgments shall vanish, there shall be no doubts and scruples remaining to perplex our minds, but an infant of a day's growth shall attain to a further and more comprehensive knowledge, than any of the long-lived patriarchs arrived to here ; yea, than Adam himself, when he was in his primitive state and innocence.

And now I am speaking of the knowledge which we shall have in heaven, it may be seasonable to inquire whether the saints shall know one another there ; that is, whether godly converts, and their children, husbands and their wives, masters and servants, friends and relatives ; and likewise whether pastor and people shall remember, and take notice of their former relations to one another, and in that state of happiness continue the knowledge they had of one another. First, I an-

swer negatively, they shall not, and indeed they cannot, know one another as to their bodily and outward shape ; for it is highly probable, that this shall be so changed from what it was, that there will be no knowing one another on that account. Though glorified bodies be the same as to substance with what they were once, yet the quality of them is so altered, that it will be impossible, at least very difficult, to say that this was the body of such or such a distinct person. Again: Friends, and kindred, and relations, shall not so know one another in heaven, that the tie of affinity or consanguinity shall remain there ; nor the tie of superiority and subjection, as between king and people, father and son, husband and wife, be continued. Much less shall there be any carnal affections remaining in that blessed state ; for it is not a sensual but a spiritual knowledge and communication that is among the blessed in heaven. That grosser knowledge and love which related only to the corporeal part, shall be

swallowed up in a divine communion with one another.

But, secondly, and positively, it is reasonable to believe, that the saints shall know that they had such and such a relation to one another when they were on earth. The father shall know that such a one was his child ; the husband shall remember that such a one was his wife ; the spiritual guide shall know that such belonged to his flock ; and so all other relations of persons shall be renewed and known in heaven. The ground of which assertion is this, that the soul of man is of that nature that it depends not on the body and sense, and therefore, being separated, knows all that she knew in the body. And for the same reason it is not to be doubted that she arrives in the other world with the same designs and inclinations she had here. So that the delights of conversation are continued still in heaven. Friends and relations are familiar and free with one another, and call to mind their former circum-

stances and concerns in the world, so far as they may be serviceable to advance their happiness. The truth of what I say concerning this knowledge, and remembrance of things in the state of glory, may receive some confirmation from that history in Matt. xvii. 3, &c., where we read, that in that glorious interview, which was a glimpse of heaven, the Apostles knew Moses and Elias, and these knew them, though none of them had seen one another. Much more then shall those spirits, who were intimately acquainted with one another on earth, retain their acquaintance and converse in heaven, and call to mind the passages of their lives.

But there is an irrefragable proof of this in Luke xvi. 25. "Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things." And it is as true, that Lazarus remembered him at the same time. Whence I gather, that the knowledge and memory of things done here, remain hereafter. And par-

ticularly, that the damned know and remember that they have relations on earth, is evident from the rich man's being concerned for his father's house, and his five brethren, 27th and 28th verse. It is not to be questioned, then, but that the blessed, likewise, call to mind those that were related to them, and that they are concerned for their good and welfare; and when they meet in heaven, greet them most kindly, and hold commerce with them, and recall the passages of their former conversation. All the ancient and pious fathers agreed in this. St. Cyprian\* owns, that our parents, brethren, children, and near relations, expect us in heaven, and are solicitous for our good. St. Jeromet† comforts a good lady on this account, that we shall see our friends and know them.

St. Augustine endeavors to mitigate the sorrows of an Italian widow with this consideration, that she shall be restored to her husband, and behold and know him. And

\* Serm. de Morte.

† Epist. ad Theodorum.

this was an apprehension that the thinking men among the Pagans had attained to. Socrates, a little before he drank his deadly draught, told his friends how valuable a thing it was to have conference in the other life with Orpheus, Musæus, Homer, Hesiod, and other brave men—how happy he should be in their society. And he often wished to depart out of this world, that he might enjoy the conversation of those excellent persons.

But here it will be objected, that this knowledge and remembrance of things and persons in heaven will be troublesome and afflictive ; for this will call to their minds the sins they have committed here, and the evil consequences of them in their lives ; and this must needs produce grief and disturbance of mind. But the answer to this is easy : the remembrance of their past miscarriages now pardoned, will not be afflictive, but excite their thankfulness and their joy. And the calling to mind the evils and dangers that befell them, but which they are now, and for ever

freed from, will be so far from disturbing them, that it will create an unspeakable delight.\* In short, the blessed should not have the remembrance and knowledge of one another, and of what befell them in this vale of tears, unless this were some ways serviceable to advance and heighten their happiness; and, therefore, so far as knowledge and remembrance are *not* serviceable to this purpose, we may assure ourselves that they shall cease and be extinct, before we enter the place of eternal happiness. But, after all, we must not be over-curious and scrupulous. Many things relating to the future state, and particularly to the blessedness of heaven, are hid from us. But this we are certain of, that all that knowledge and understanding of things and persons shall go with us to heaven that is void of imperfection, and that will in any measure augment our bliss.

\* Habet enim præteriti doloris secura recordatio delectationem.—Cic. Epist. lib. v. ep. 12.

## THE HEAVENLY REST.

THERE is an hour of peaceful rest  
To mourning wand'ers given ;  
There is a tear for souls distress'd,  
A balm for every wounded breast ;  
'Tis found above in heaven !

There is a soft, a downy bed,  
'Tis fair as breath of even ;  
A couch for weary mortals spread,  
Where they may rest the aching head,  
And find repose in heaven !

There is a home for weary souls  
By sin and sorrow driven ;  
When toss'd on life's tempestuous shoals,  
Where storms arise, and ocean rolls,  
And all is drear—'tis heaven !

There faith lifts up the tearful eye,  
The heart with anguish riven ;  
And views the tempest passing by,  
The evening shadows quickly fly,  
And all serene in heaven !

There fragrant flow'rs immortal bloom,  
And joys supreme are given ;  
There rays divine disperse the gloom ;  
Beyond the confines of the tomb  
Appears the dawn of heaven !

TAPPAN.

REASONS FOR EXPECTING THAT VIRTU-  
OUS MEN SHALL MEET AFTER DEATH  
IN HEAVEN, AND THEIR STATE OF HAP-  
PINESS THERE.

BY RICHARD PRICE, D.D.

THERE is great reason to believe that virtuous men, as being of the same species, who have begun existence in the same circumstances, and been trained up to virtue in the same state of trial and discipline, will be hereafter placed in the same common mansions of felicity. It is groundless and unnatural to imagine, that, after passing through this life, they will be removed to different worlds, or scattered into different regions of the universe. The language of the Scriptures seems plainly and expressly to determine the contrary. They acquaint us that mankind are to be raised from the dead *together*, and to be judged *together*; and that the righteous, after the general resurrection

and judgment, are to be taken together to the same heavenly state, there to live and reign with Christ, and to share in his dignity and happiness. When, in the Epistle to the Hebrews (chap. xii. 22, 23, 24) we are said, in consequence of the clear discoveries made by the gospel of a future state, to be, as it were, already come to the *city of the living God*, to an innumerable company of angels, to the general assembly and church of the first-born, and to the spirits of just men made perfect ; it is plainly implied, that we are to join the general assembly of just men and of angels in the realms of light, and to be fixed in the same mansions with them.

The state of future reward is frequently, in the New Testament, described under the notion of a city, that is, a community or society. It is likewise very often called *a kingdom* ; the *kingdom of God*, and the *everlasting kingdom of our Lord and Saviour Jesus Christ*. The great end of Christ's coming into the world was to lay the foundation of -

this kingdom, by saving men from the effects of guilt, delivering them from death, and uniting the virtuous part of them under one perfect and everlasting government in the heavens. It is said of the true disciples of Christ, that, *because he lives, they shall live also* : that they shall hereafter *appear with him in glory* ; that he is now *entered for them into heaven*, as their forerunner ; that he is there *preparing a place for them*, and that he will soon *come again to take them to himself, that, where he is, there they may be also, beholding his glory*. This account is utterly inconsistent with the supposition, that those who shall partake of the future reward of virtue are to be dispersed into different parts of the universe, and scarcely leaves us any room to doubt on the present question. For, is it possible that we should be happy hereafter in the same seats of joy, under the same perfect government, and as members of the same heavenly society, and yet remain strangers to one another ? Shall we be to-

gether with Christ, and yet not with one another? or shall we lose one another in *that multitude which cannot be numbered*, of those who have been rescued by him from destruction, and who will follow him to his everlasting kingdom? Being in the same happy state with our present virtuous friends and relatives, will they not be accessible to us? and, if accessible, shall we not fly to them, and mingle hearts and souls again? I am very sensible that a great deal of what the Scriptures say of the future state is accommodated to our present imperfect ideas, and must not be understood too literally. But if in the present instance it means any thing, it must mean as much as implies what I am pleading for.

In order to give some further evidence on this point, it will not be amiss to desire, that the following passages of Scripture may be attended to. The Thessalonians, a little before St. Paul wrote his first epistle to them, had, it seems, lost some of their friends by

death. In these circumstances he exhorts them not to *sorrow like others who had no hope*, because they might conclude certainly, from the death and resurrection of Jesus Christ, that those who had *slept in him*, *God would hereafter bring with him*. He tells them *by the word of the Lord*, or, as from immediate revelation, that a period was coming when Christ would descend from heaven *with a shout, with the voice of the archangel, and with the trump of God*; and when the friends they had lost should be raised from the dead, and together with themselves, should be *caught up to meet the Lord in the air*, and to live for ever with him. 1 Thes. iv. 13, 14, &c. But what I have in view, is more distinctly asserted in the 2d chapter of this Epistle, verse 19. *For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus at his coming?* It is most plainly implied in these words, that the Apostle expected to see and know again his Thessalonian converts at

Christ's second coming. The same remark may be made on his words in 2 Cor. iv. 14 : *Knowing that He which raised up the Lord Jesus, shall raise us up also by Jesus, and present us with you.* And also in 2 Cor. i. 14 : *As you have acknowledged us in part, that we are your rejoicing, even so ye also are ours in the day of the Lord Jesus.*

Having made these observations to show, that we may with reason entertain the expectation of joining one another hereafter ; I shall now beg leave to give myself free scope in imagining and representing the happiness with which it will be attended. It is scarcely possible for any person not to look upon this as one most agreeable circumstance in the future state of felicity. It has a tendency to render the contemplation of another world much more delightful. The hope of it rises up unavoidably in our minds, and has generally, if not always, accompanied the belief of a future existence. Nor does there appear the least reason why we should hesitate here

a moment, or refuse falling in readily with the natural and common apprehensions of mankind. Without dwelling, therefore, any longer on the evidence for this point, let us recollect some of the particular circumstances which will contribute towards rendering the future junction of virtuous men joyful.

One of these circumstances will be the remembrance of their present connections with one another. For *men* to meet *men*, in the heavenly society ; for beings to join one another hereafter, who have begun their existence on the same planet, felt the same fears, and undergone the same discipline, must be the cause of pleasure. What then will it be for *friends* to meet *friends*, and *kindred* to meet *kindred* ? What will it be, after obtaining a complete conquest over death, to be restored to those, who are now dear to us as our own souls, and to whose example and instructions we are, perhaps, indebted for the highest blessings ? With what delight will the pious parent meet his children, the hus-

band the wife, and the master his family? How will many good men, now of opposite sentiments, rejoice to see one another in bliss, and to find those errors corrected, and those silly prejudices removed, which here keep them at a distance from one another? How will the faithful clergyman rejoice with those of his flock, who have profited by his labors, and whom he has been the means of reclaiming from vice, or improving in goodness? What congratulations, and mutual welcomings, may we suppose, will then take place, between all virtuous friends? How agreeable will it be, to review together the conversations which they have with one another in this state of darkness, and to recollect and compare the scenes they now pass through, the doubts that now perplex them, the different parts they now act, and the different temptations and trials with which they struggle? Are such views and reflections all visionary? Surely they are not. If there is, indeed, to be that future junction of the wor-

thy among mankind, which I have pleaded for, they are sufficiently warranted, and must offer themselves to every considerate mind.

Another circumstance, which will contribute to the joy we shall have in meeting one another hereafter, will be our reflection on the common danger we shall have escaped. We are told in the plainest terms, by the mouth of divine wisdom, that all who do wickedly, shall be doomed to *that everlasting fire*, which was prepared for the devil and his angels: and that broad is the way, and wide the gate, that leadeth to destruction; and that many there be who go in thereat. Every person, therefore, who shall hereafter attain to happiness, will be one escaped from great danger. And can it be imagined, that the remembrance of this will have no tendency to enhance the satisfaction attending the future junction of good men? Will it not be agreeable to see, that, amidst the dismal wreck, our friends have been preserved; and that they are safe landed after

being tossed on the sea of this world, and running numberless risks of being cast away? Will it not give us the highest pleasure to meet among the blessed, those persons for whom, perhaps, we have often sighed and trembled; or to find, that instead of being numbered among the lost and miserable, our earnest wishes for them have been answered, that they have acquitted themselves well in life, and *chosen that good part, which will never be taken from them?*

Thirdly, It may be proper, on this occasion, to think of the place where we shall hereafter join our virtuous friends. We shall meet them in the realms of light; *in that city\* which hath foundations, whose builder and maker is God; in the everlasting kingdom of our Lord and Saviour Jesus Christ.* We shall see them again in those *new heavens, and that new earth,† wherein dwelleth righteousness, into which, nothing that defileth, or that loveth or maketh a lie, shall*

\* Heb. x. 10.

† 2 Peter iii. 13.

*be admitted ;\* where all tears will be wiped away from our eyes, and pain, and death, and sorrow, shall be known no more ;† where God will show us his most glorious face, and order, peace, and love, reign in full perfection for ever.*

But one of the particulars that most requires our notice here, is, that our friends will then have lost their present weaknesses ; they will not then be such frail and helpless beings as we now see them. They will not be liable to be ensnared by temptations, or ruffled by unreasonable passions. They will not be hasty in their judgments, capricious in their tempers, or narrow in their opinions. Every wrong bias will be taken from their wills, and the imperfections, which now render them less amiable, will be removed. Our hearts shall never more ache for their troubles, or feel anguish on their account. They will be past all storms, cured of all follies, and eased of all pains. They will appear in

\* Rev. xxi. 27.

† Rev. xxi. 4.

finished dignity and honor, after the education and discipline of this world, and be endowed with every excellence which we can wish them to have. What pleasure will it give, to meet them in these circumstances? How delightful will be our intercourse with them, when they, together with ourselves, shall be thus changed and improved!

Once more. In the future world, there will be no such painful separations from our friends, as we now suffer. It can scarcely be said, that we have, in this life, more than just time enough to begin friendships, and to feel the pangs of sorrow that attend the dissolution of them. But, in the heavenly state, we shall feel no sorrows of this kind. Our friends will be immortal. Our happiness in them will be liable to no abatements from the sad apprehensions of being soon parted from them, and seeing them sink under decay and sickness. We shall never be witnesses to any such shocking scenes as their expiring agonies. The cruel hand of death

will not be able there to reach them, and to tear them from our embraces. They will flourish in eternal health and vigor, and be with *us for ever with the Lord*. Such are the circumstances that, we may imagine, will contribute to the joy attending the future junction of virtuous men in the heavenly state. I cannot help adding the following reflections.

First,—What I have been saying, has a tendency to increase our satisfaction in our friends. The prospect, in general, of a future state, must have a most friendly influence on our present enjoyments. What, indeed, is human life without such a prospect? What darkness rests upon it, when we consider it as no more than a passing shadow, *which appeareth for a little while, and then vanisheth away*; or, as a short period of tumultuous bustle and uncertain happiness, diminished by many vexations, with an infinite blank before and behind it? Such a view of life deprives its pleasures of their re-

lish. It is enough to chill all our thoughts, and to break every spring of noble action within us. But if, in reality, this life is only an *introduction* to a better life, or the feeble *infancy* of an existence that shall never end, it appears with unspeakable dignity ; it has an infinitely important end and meaning ; all its enjoyments receive an additional relish, and the face of nature will shine with greater beauty and lustre. In particular, the consideration of the circumstances relating to our future existence, on which I have been insisting, will communicate new joy to all our present *friendships*.

The reflection on our friends, as heirs with us of the same blessed immortality, as persons whom we shall meet in the regions of heavenly bliss, and live with for ever, must cheer our minds in all our intercourse with them, and cause us to look upon them with the highest affection and delight.

But, to consider them as only beings of a day, who are to perish in death, we know

not how soon ; how uncomfortable is this ! What a damp must it throw over our friendships ! How difficult must it be, for persons, who have any tender feelings, to think, without distress, of agreeable connections, which they see will end in speedy, and final separation ; or, of valuable friends, all whose valuable qualities are, in a little while, to be wholly extinguished, and whom they are just going to lose for ever ! The more agreeable the connections are, the more distress must such apprehensions create ; and the more valuable our friends, the greater reason will there be for pain. But, suppose what has been asserted in this discourse ; suppose, that our present connections are to be renewed hereafter, that we are again to see those valuable persons, who are gone before us from hence ; or, that the friendships which now take place between worthy men, are only the beginning of a union of minds that will be continued and perfected in the heavens : suppose this, I say, and all will be triumph.

We shall have abundant encouragement to cultivate friendship. The view of death will have a tendency to increase, rather than damp the pleasures attending it. The addition of a good friend or relative, will be the addition of one, who will share with us in the joys of immortality, who will enter with us into the city of the *living God*, and be our everlasting companion in glory.

It is natural to remark further on this occasion, how important it is that we cultivate only virtuous friendships. Cicero has observed, with the highest reason, that all friendship ought to be founded on virtue. There is, certainly, nothing else that can make it safe, lasting, and happy. It is its cement, life, joy, and crown. There is no other permanent foundation of love, or bond of union, between reasonable beings. But there is nothing much better fitted to show the importance of virtue in friendship, than the subject now under consideration. How shocking must it be to believe, that our dear-

est intimate is one, whom we cannot expect to see hereafter in bliss, one who wants the love of God, and who is hastening fast to everlasting punishment? How can any person think of having in his bosom an enemy to the order of the world, and a child of perdition and ruin? With what pain must an attentive person look upon such a friend, and what concern must he feel for him! On his account, were irreligious friends to allow themselves time enough for reflection, they would, necessarily, be the causes of the greatest trouble to one another. Did they duly attend to their own circumstances, the danger they are in, the precariousness of life, and the nearness of the time when they shall be separated, never again to meet, except in that world, where joy is never known, and hope never comes; did they, I say, properly attend to these things, they would surely be incapable of bearing one another; their love would be turned into anguish, and their friendship into horror. Let us then avoid, as

much as we well can, becoming intimately connected with any, except the virtuous and worthy. Let us resolve to cultivate friendship only with those whom we may hope to be happy with *for ever*.

In the next place ; It is a very obvious observation on the present subject, that it affords the best consolation in a time of grief for the death of friends. It is, I think, very credible that death is an event, for which, such creatures as we are, might not at first be designed. It looks like a break in our existence, attended with such circumstances as may well incline us to believe, that it is a *calamity* in which we have been involved, rather than a *method of transition* from one state of existence to another, originally appointed by our Creator, and common under his government. This, the Scriptures declare plainly to be the real fact. But then, it should be remembered, that the same Scriptures inform us further, that we have a great Deliverer, who came into the world, *that we might have*

*life;\* and who by death has destroyed death, and him who had the power of death, and obtained for us everlasting redemption.*

The dark and dreary grave, therefore, has now nothing in it that should make it appear terrible. To virtuous men, it is no more than a bed of rest, till the morning of a joyful resurrection. We have, as Christians, something better to support us under the anguish produced by the death of friends, than the cold alternative of the ancient philosophers, that either they are happy, or returned to the state they were in before they were born. We may exult in the expectation of finding them again, and renewing our friendship with them in a better country. The worst that death can do, is to cause a short interruption to our intercourse with them; or to remove them from our sight for a moment: we shall soon follow them, be raised up with them to a new life, and take possession with them of an *inheritance incorruptible, unde-*

\* John x. 10.—Heb. ii. 14; ix. 12.

*filed, and that fadeth not away.\** Such are the hopes which the blessed Gospel gives ; and well may they elevate our minds above these scenes of mortality, dry up our tears in every season of sorrow, and inspire us always with *joy unspeakable and full of glory.†* The whole effect which the inroads made by death among our friends, should have upon us, is to render us more diligent in religious virtue, and to quicken us to a greater zeal in endeavoring to secure a meeting with them and with all worthy men hereafter. It should belong only to those, whose regards are confined in this world, and who have no hope, to be inconsolable on such occasions.

Once more : I would observe, that the expectation which virtuous friends have of being completely happy together hereafter, furnishes them with a very important direction for regulating their present behavior to one another. They should maintain in their whole deportment, that purity and dignity

\* 1 Peter i. 3, 4.

† 1 Peter i. 8.

which become so high an expectation. They should endeavor, by their examples and admonitions, to excite in one another an earnest ardor to excel in every worthy quality, and watch continually over one another, lest, through the indulgence of any failures, they should lose future bliss, and come to be eternally separated from one another. Their views ought to be directed always to the heavenly state, and their whole concern should be, so to live and converse together, as to secure a joyful meeting there.

The pleasures of society and friendship are some of the greatest we are capable of. It is not credible, that there is any created intelligence that enjoys a happiness which is independent of all social correspondencies and connections. A state wholly solitary must want many of the principal sources of bliss. It appears dark and desolate, and cannot admit of the exertion of some of the noblest powers of reasonable beings. Friendship, therefore, in all probability, is everlasting

and universal in the rational creation, and will make a part of our happiness in every future period of our existence. The consideration of this has a tendency to raise our ideas of its value, and should engage us to be anxious about so acting in this relation now, and so improving its blessings, as that we may go from hence properly qualified for the more noble and exalted friendships of another world. How noble and exalted these will be, it cannot enter into our hearts to conceive. It is impossible to look forward to them with lively faith and attention, without feeling an alacrity and elevation of mind, not to be produced by any other cause. Let us, before we dismiss this subject, fix our thoughts here a moment, and recollect some of the observations which have been made. It gives us, in the present life, a pleasure of the highest kind, to converse with wise and worthy men amidst all our present imperfections, and notwithstanding the certain prospect of being in a little while parted by death. What

then will it be to join the general assembly of the great and good in the heavens ; to be restored there to those who are now the desire of our eyes and the joy of our hearts ; to converse with them, when freed from every weakness and adorned with every amiable quality, and to make a part of the glorious company of Christ's faithful followers at his second coming ? What will it be, not only to have our present friendships thus perpetuated, but to commence new ones with superior beings ; to live and reign with the Saviour of sinful mortals, and to be for ever improving, with all the virtuous part of the creation, under the eye and care of the Almighty ?

We are now frail, feeble, ignorant, and helpless ; we think, we speak, and act like children ; but in a little time, we shall be advanced to a more perfect state, and receive our complete consummation, in soul and body, in everlasting glory. Soon the darkness of this world will vanish ; every weight will be

removed from our expiring minds, our highest faculties gain full scope for exertion, and unclouded, endless day dawn upon us. We shall be brought to *the heavenly Jerusalem, to an innumerable company of angels, to the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to God, the Judge of all.*

We have latent powers which it may be the business of eternity to evolve. We are capable of an infinite variety of agreeable perceptions and sensations, which are now as incomprehensible to us, as the enjoyments of a grown man are to an infant in the womb. Our present existence is but the first step of an ascent in dignity and bliss, which will never come to an end. How amazing and ecstatic this prospect! What shall we some time or other be? But let us take care to remember the truth, which, in this discourse, I have all along kept in sight. Let us not forget, that none but persons of righteous lives and characters have reason to rejoice in these

views. The workers of iniquity will not *rise*, but *sink*. They will be driven from the society of virtuous beings. They will lose infinite happiness, and be cast away for ever. They are nuisances in the creation, and unfit to be preserved ; or, according to our Lord's representation, *the tares among the wheat ; and when the time of harvest shall come, he will say to his reapers, Gather together first the tares, and bind them in bundles, and burn them ; but gather the wheat into my barn.\** Would you, then, make sure of the happiness I have been representing—would you, when every earthly connection is broken, obtain admission into a better world, and an union with those you love in the habitations of the just—would you be able, hereafter, to join your voice to the voices of millions, who, after the long silence of the grave, will break forth into St. Paul's song of triumph, *O grave where is thy victory ? O death, where is thy*

\* Matthew xiii. 30.

sting? *Blessed be God, who giveth us the victory, through Jesus Christ*—would you rise to a place on Christ's throne, or see the time when you shall look down upon arch-angels—then avoid vice: practise true religion; strive to get above defiling passion, and to grow in every excellent disposition. On this, all depends. This is the only preparation for bliss, and the only way to favor under the divine government. All anxiety, except about this, every human being will soon know to be folly unspeakable. Remember, that if there is such a state of future existence as has been described, there is nothing worth a single thought, compared with making provision for it; and that, conscious of your own dignity, it becomes you to look continually above every thing mortal, and to spurn with disdain at those pleasures, profits, and honors, on which the *children of this world* set their hearts. Blessed are they who keep the commandments of God, that may have a right to the tree of life, and may

enter in through the gates into the city.\* He that overcometh shall inherit all things. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone ; which is the second death.

\* Rev. xxii. 14: xxi. 7. 8.

**"BLESSED ARE THE DEAD THAT DIE IN  
THE LORD."**

HARK ! a voice, it cries from heaven,  
Happy in the Lord who die ;  
Happy they to whom 'tis given  
From a world of grief to fly !  
They indeed are truly blest ;  
From their labors then they rest.

All their toils and conflicts over,  
Lo ! they dwell with Christ above ;  
Oh ! what glories they discover  
In the Saviour whom they love !  
Now they see him face to face,  
Him who sav'd them by his grace.

'Tis enough, enough for ever,  
'Tis his people's bright reward,  
They are blest indeed who never  
Shall be absent from their Lord !  
Oh ! that we may die like those  
Who in Jesus then repose !

KELLY.

**M. W. DODD,**  
**PUBLISHER AND BOOKSELLER,**  
**IN ADDITION TO**  
**HIS OWN PUBLICATIONS,**  
**HAS ALWAYS ON HAND**  
**AMERICAN AND FOREIGN WORKS,**  
**IN**  
**RELIGIOUS, THEOLOGICAL,**  
**STANDARD AND MISCELLANEOUS LITERATURE,**  
**SCHOOL BOOKS, &C.,**  
**AND IS**  
**CONSTANTLY RECEIVING NEW WORKS,**  
**AS THEY ARE ISSUED FROM THE PRESS,**  
**ALL OF WHICH HE WILL SELL, AT**  
***WHOLESALE OR RETAIL,***  
**ON THE MOST FAVORABLE TERMS.**  
**ORDERS FOR PUBLIC AND PRIVATE**  
**LIBRARIES**  
**RESPECTFULLY SOLICITED.**

**CATALOGUE**  
**IN PART,**  
**OF VALUABLE PUBLICATIONS,**  
**ISSUED BY M. W. DODD.**  

---

**CHARLOTTE ELIZABETH'S WORKS,**  
**WITH AN INTRODUCTION**  
**BY MRS. HARRIET BEECHER STOWE.**

**2 Volumes, Octavo.**

**Containing Portrait of the Author on Steel,**  
**with several other illustrations,**

**ENGRAVED EXPRESSLY FOR THE WORK.**

The Publisher invites the attention of the public to this new Edition of one of the most popular and useful writers of the present age.

It contains, in the compass of nearly 1700 large octavo pages, all the productions, in Prose and Poetry, of this admirable authoress, suited to a Standard Edition of her Works. Several of these were furnished in manuscript for this edition by Mrs. Tonna, which has her express endorsement, and is the only one in this country from which she has derived any pecuniary benefit.

To give additional value to the work by illustrating and embellishing it, we have, at considerable expense, added to it several Engravings from Steel, got up ex-

pressly for this purpose. It is believed few works can be found surpassing these in value for family reading. They combine, to an unusual degree, an elevated moral tone, with reading attractive to both old and young. And for the requisites of *beauty, cheapness, and legibility* combined, this edition of Charlotte Elizabeth's works is not excelled by any thing in the market.

The last edition contains her *Memoir* by her husband, designed to be a *Supplement to Personal Recollections*, and embracing the period from the close of her *Personal Recollections* to her death. Also, "*War with the Saints; or, Count Raymond of Toulouse*,"—the work she finished almost simultaneously with her earthly career.

---

## LIFE OF CHARLOTTE ELIZABETH.

16mo.

With a new and accurate Portrait, finely engraved on steel, expressly for this volume.

---

## CHARLOTTE ELIZABETH'S WORKS.

IN 18MO. VOLUMES.

---

### JUDAH'S LION.

---

### COUNT RAYMOND OF TOULOUSE,

AND THE CRUSADE AGAINST THE ALBIGENSES,  
UNDER POPE INNOCENT III.

BY CHARLOTTE ELIZABETH. Illustrated edition. 16mo.

**THE FLOWER GARDEN.**

A collection of deeply interesting Memoirs, beautifully illustrated under a similitude of flowers.

---

**POSTHUMOUS AND OTHER POEMS.**

---

**FALSEHOOD AND TRUTH.**

---

**CONFORMITY.**

---

**WRONGS OF WOMEN.**

Part I. "MILLINERS AND DRESSMAKERS"  
II. "THE FORSAKEN HOME." III. "THE LITTLE PIN-HEADERS." IV. "THE LACE RUNNERS."

---

**THE DESERTER.**

---

**COMBINATION.**

---

**JUDÆA CAPTA.**

---

**PURITAN HEROES ;**

**OR, SKETCHES OF THEIR CHARACTER AND TIMES.**  
By John Stoughton. With an Introductory Letter by  
Joel Hawes, D.D.

---

**THE ATTRACTION OF THE CROSS.**

The Attraction of the Cross, designed to illustrate the  
leading Truths, Obligations, and Hopes of Christianity.  
By Gardiner Spring, D.D. 12mo. Fourth edition.

---

**AN EARNEST MINISTRY.**

**THE WANT OF THE TIMES.** By JOHN ANGELL  
JAMES. With an Introduction by Rev. J. B. Condit,  
D.D., of Newark, N. J.

---

**MACKNIGHT ON THE EPISTLES.**

---

**KNAPP'S LECTURES ON CHRISTIAN  
THEOLOGY.**

---

**LECTURES ON THEOLOGY.**

By THE LATE REV. JOHN DICK, D.D. 2 vols. 8vo.

**CRUDEN'S COMPLETE CONCORDANCE  
TO THE  
HOLY SCRIPTURES OF THE OLD  
AND NEW TESTAMENT; OR,  
A DICTIONARY AND ALPHABETICAL INDEX TO  
THE BIBLE.**

---

**THE BOOK THAT WILL SUIT YOU;**

**OR, A WORD FOR EVERY ONE. BY REV. JAMES  
SMITH, Author of "Believer's Daily Remembrancer,"  
&c.**

---

**THE GREAT COMMANDMENT.**

**BY THE AUTHOR OF "THE LISTENER," "CHRIST  
OUR EXAMPLE," &c.**

---

**IS CHRISTIANITY FROM GOD?**

**OR A MANUAL OF BIBLE EVIDENCE FOR THE  
PEOPLE. BY REV. JOHN CUMMINGS, D.D.,**

**Minister of the Scottish National Church in London.  
With an Introduction by Hon. Theodore Frelinghuysen.**

**GOSPEL STUDIES.**

**BY ALEXANDER VINET, D.D.,**

**Author of Vital Christianity, with an Introduction  
by Dr. Baird.**

---

**THE MOURNER COMFORTED ;**

**OR, EXTRACTS CONSOLATORY ON THE LOSS OF  
FRIENDS. BY REV. THOMAS LAPE. 32mo.**

---

**PASTORAL REMINISCENCES.**

**BY SHEPARD K. KOLLOCK.**

**With an Introduction by Archibald Alexander, D.D.,  
Professor in the Theological Seminary, Princeton, N. J.  
12mo.**

---

**A SCRIPTURE MANUAL ;**

**ALPHABETICALLY AND SYSTEMATICALLY  
ARRANGED.**

**Designed to facilitate the Finding of Proof-Texts.  
By Charles Simmons. Eleventh Edition, of two thou-  
sand copies each.**

**WINSLOW ON THE ATONEMENT.**

**EXPERIMENTAL AND PRACTICAL VIEWS OF THE  
ATONEMENT. BY OCTAVIUS WINSLOW.**

18mo. 3

---

**GRACE ABOUNDING TO THE CHIEF  
OF SINNERS,**

**In a faithful account of the Life and death of John  
Bunyan. pp. 176.**

---

**A MEMOIR**

**OF THE**

**REV. LEGH RICHMOND, A. M.,**

**RECTOR OF TURVEY, BEDFORDSHIRE.**

**By Rev. T. S. Grimshaw, A. M., Rector of Burton-  
Latimer, &c. Seventh American from the last London  
Edition, with a handsome Portrait on Steel.**

---

**SKETCHES**

**OF**

**THE SCOTTISH COVENANTERS.**

**BY PROFESSOR ALDEN. 18mo.**

---

**THE PREACHER AND PASTOR;****A COLLECTION OF STANDARD TREATISES ON  
PREACHING AND PASTORAL DUTIES,**

Containing Fenelon's Dialogues on Eloquence, Herbert's Country Parson, Baxter's Reformed Pastor, Campbell's Lectures on Pulpit Eloquence, and other Essays of English Divines. Edited, with an Introductory Essay, by Professor Park, of Andover Seminary.

---

**STUART ON  
THE OLD TESTAMENT.****CRITICAL HISTORY AND DEFENCE OF THE  
OLD TESTAMENT CANON.**

By M. Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, Mass.

**SABBATH SCHOOL  
BOOK DEPOSITORY.**

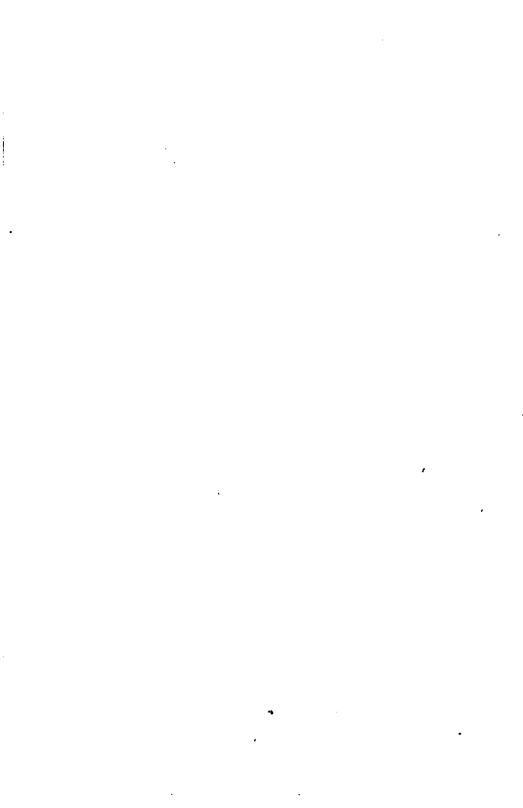
---

**BEING SOLE AGENT IN NEW-YORK FOR THE  
SALE OF THE PUBLICATIONS OF THE  
MASSACHUSETTS SUNDAY SCHOOL  
SOCIETY,**

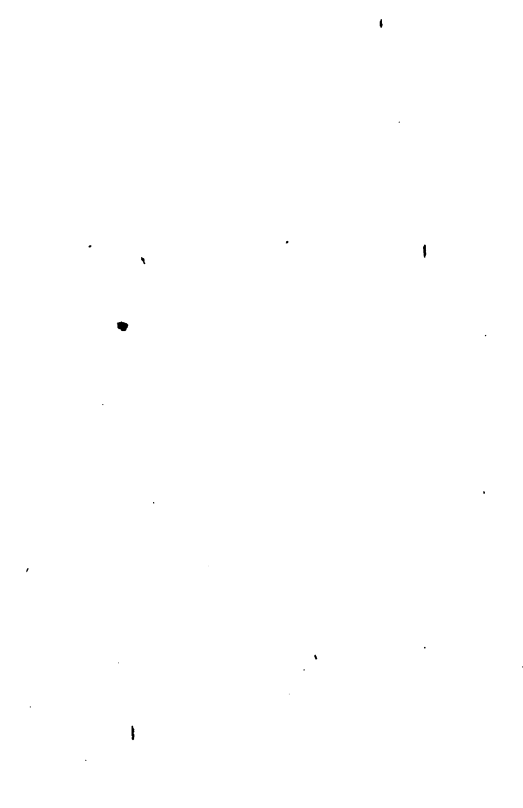
We have at all times on hand a full assortment of their publications, in quantities which we furnish at wholesale and retail at the Society's prices in Boston. In addition to their valuable series of Library Books, they publish a series of Question Books, for Sunday Schools and Bible Classes, which are unsurpassed, if equalled, by any now in use.

In connection with the above, we have a large assortment of books published by ourselves and other individual publishers, suitable for Sunday School Libraries.

The above, with the publications of the Tract Societies, and other Sunday School Societies, which are furnished by us at the Societies' prices, give us unusual facilities for filling orders for any thing needed for Sunday Schools.









DATE DUE

FEB 10 2000

~~SEP 11 2000~~

FEB 10 2000

